

DUKE
UNIVERSITY



LIBRARY

INDICES
TO DIATHESSARICA

BY THE SAME AUTHOR

CLUE : A Guide through Greek to Hebrew
Scripture (Diatessarica—Part I).

Demy 8vo, Cloth, Price 7s. 6d. net.

THE CORRECTIONS OF MARK (Diatessarica—Part II).

Demy 8vo, Cloth, Price 15s. net.

FROM LETTER TO SPIRIT (Diatessarica—Part III).

Demy 8vo, Cloth, Price 20s. net.

PARADOSIS (Diatessarica—Part IV).

Demy 8vo, Cloth, Price 7s. 6d. net.

JOHANNINE VOCABULARY (Diatessarica—Part V).

Demy 8vo, Cloth, Price 13s. 6d. net.

JOHANNINE GRAMMAR (Diatessarica—Part VI).

Demy 8vo, Cloth, Price 16s. 6d. net.

SILANUS THE CHRISTIAN.

Demy 8vo, Cloth, Price 7s. 6d. net.

APOLOGIA : An Explanation and Defence.

Demy 8vo, Cloth, Price 2s. 6d. net.

NOTES ON NEW TESTAMENT CRITICISM
(Diatessarica—Part VII).

Demy 8vo, Cloth, Price 7s. 6d. net.

THE FOURFOLD GOSPEL (Diatessarica—Part VIII).

In Preparation.

AGENTS

- AMERICA . THE MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK
- CANADA . THE MACMILLAN COMPANY OF CANADA, LTD.
27 RICHMOND STREET WEST, TORONTO
- INDIA . . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 BOW BAZAAR STREET, CALCUTTA

INDICES

TO DIATESSARICA

WITH A SPECIMEN OF RESEARCH

BY

EDWIN A. ABBOTT

"The Saviour cast into the soul 'a tree that maketh sweet,' whereby He wrought in us love of toil instead of hate of toil. For He knew, as being Creator, that nothing that IS can ever be compassed unless we have a constraining love of it."

Philo i. 255

(on the Waters of Marah).

"So the men toiled away. And the water, exercised by the continuous strokes and thus purified, was at last drinkable."

Josephus Ant. iii. 1. 2

(on the Waters of Marah).

LONDON

Adam and Charles Black

1907

Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.

Sch. R.
226.1
A131
P4.11

TO
ORIGEN
PREEMINENT AMONG CHRISTIAN WRITERS
FOR THAT "CONSTRAINING LOVE"
WHICH "SWEETENS" THE TOIL FOR TRUTH
AND WITHOUT WHICH
"NOTHING THAT IS
CAN EVER BE COMPASSED"



PREFACE

THESE Indices are published in the belief that they may be of use to a student of the Gospels in ascertaining the truth that lies beneath their often divergent accounts. As they have been composed not by me but by the coadjutor to whom the Johannine Vocabulary and the Johannine Grammar were dedicated I have no scruple in expressing my confidence that they will be found generally accurate. But we shall both of us be grateful for corrections.

Although subsequent study has led me to modify some of the detailed suggestions in the earlier volumes of *Diatessarica*, my conviction is deepened that the facts on which those suggestions were based will be found of use even to those who differ most from my conclusions.

In fulfilment of a promise made in a previous work (*Notes on New Testament Criticism*, p. xvi) to add a few words about Josephus' version of the Sweetening of the Waters of Marah, I began an investigation into the whole of the story. It proved much more complicated than I had anticipated. But it was also much longer, so that I have not been able to publish it in full. However, I have printed the greater part of it in the pages prefixed to the Indices, as a specimen of research shewing how the Indices might be employed.

Some students of the New Testament may be disposed to put aside such a research as having no sort of utility for them. I think they would be wrong. The stories of water-finding in the exodus of the Hebrews from the bondage of Egypt, stamped anew on the hearts of their descendants the Jews, during the weary return across the desert from the captivity in Babylon, seem to me to have left a permanent impression on their pre-exilic writings (as revised), on their post-exilic writings (as composed), and on all their subsequent traditions. Hence they could not fail to influence all Jews in the first century—of whom our Lord was one.

We shall much better understand the Church as conceived by Christ and the needs and methods of developing the Church as it is into the Church as it ought to be, if we can more clearly realise than at present the continuous passage from the truths and illusions of the Synagogue to the illusions and truths of the Church.

EDWIN A. ABBOTT.

WELLSIDE, WELL WALK,
HAMPSTEAD.

24 Oct. 1907.

CONTENTS

A SPECIMEN OF RESEARCH

	PAGE
§ 1. Water-finding in the Wilderness	xi-xiii
§ 2. Marah in the Hebrew narrative	xiv, xv
§ 3. Marah according to Ben Sira	xv
§ 4. Marah according to Philo	xvi-xx
§ 5. Marah according to Josephus	xx-xxii
§ 6. Josephus on the "segment"	xxii-xxvi
§ 7. Josephus on the "drawing off" of water	xxvi-xxviii
§ 8. Josephus on "purification" by "strokes"	xxix-xxxii
§ 9. The Targums	xxxii-xxxiv
§ 10. Other Jewish Traditions	xxxiv-xxxvii
§ 11. Rashi on Marah	xxxvii, xxxviii
§ 12. Summary of details in Josephus	xxxviii-xl
§ 13. The Biblical "tree" still unexplained	xl-xliv
§ 14. Outline of an explanation	xliv-lxiii

INDICES TO DIATESSARICA

Contents	2
Indices	3-152

A SPECIMEN OF RESEARCH

§ 1. *Water-finding in the Wilderness*

THE Preface to *Notes on New Testament Criticism* (p. xvi) referred in a footnote to some details in Josephus' version of the Sweetening of the Waters of Marah which is said to have occurred just after the passage of the Red Sea. During the revision of the proof-sheets of that work, an examination of Josephus, Philo, and the Targums, revealed curious variations in the different accounts of this miracle. Taken all together they seemed to furnish a suitable illustration of the way in which the following Indices may be made useful, shewing how divergent traditions may issue from initial metaphor and obscurity.

Further study shewed that Josephus appeared to have included in his narrative some details taken from the Song of the Well, which, though placed in Numbers at the termination of the Wanderings, is connected, according to one reading of the text (and that a reading followed by Onkelos) with the Red Sea¹. It seemed that Josephus might have recognised the same connection.

The Song of the Well is introduced with these words (Numb. xxi. 16) "From thence [they came] to Well [*i.e.* a place called Well, or, in Hebrew, Beer]. That is the well whereof the Lord said unto Moses 'Gather the people together and I will give them water.'" This seems to refer us back to Numbers xx. 8, where Moses receives a command from God, "Take the rod and assemble the congregation...

¹ See below, p. xxviii.

and thou shalt bring forth to them water out of the rock." But this occurs at Kadesh, not at Well or Beer. Moreover the Song of the Well says "The well which the princes digged with the sceptre and with their staves," and does not mention the name of Moses¹. The well at Kadesh is clearly the result of a miracle. The well at Well does not appear to be regarded as miraculous. The people say to it "Spring up, O well!" But that is not a prayer for a miracle. It is a poetic appeal to the well to come forth from the earth in response to the "digging" of the "princes" and in obedience to what we call laws of Nature and the Hebrews called the will of the Lord. In the Benedicite, we read, "O ye wells, bless ye the Lord: praise him and magnify him for ever." So, in Numbers, "Spring up, O well," is really a prayer for a natural blessing, as one might say, "Grow, ye green things upon the earth."

This leads us on from the miracle of Marah to the whole question of the miracles of water in the Pentateuch which have left their stamp upon the Pauline Epistles in the well-known sentence "They drank of a spiritual rock that followed them: and the rock was Christ." It will be shewn below that many Jewish traditions speak as though a real and literal rock, or fountain, followed Israel through the desert. What were the facts that originated such traditions?

Beside the miracle at Kadesh in Numbers, there is a somewhat similar one at Rephidim in Exodus (xvii. 1—7). The differences between the two would need to be discussed if the whole subject had to be thoroughly investigated. Here it must suffice to say that Josephus appears to combine the two in one, omitting the misdemeanour of Moses which is peculiar to the narrative in Numbers.

This omission on the part of Josephus may naturally prepossess his readers against all his evidence. If he is

¹ The marg. however substitutes "By [order of] the *lawgiver*" for "with the sceptre."

unscrupulous enough to omit what might discredit the great lawgiver, would he scruple (they may ask) to invent what might be to his credit? or to exaggerate what he regards as a miracle? or to invent facts so as to rationalise what he regards as non-miraculous?

Such a prepossession against the historian is natural and may fairly be called logical; but so far as concerns the present investigation, I believe it is not justified by evidence. Josephus, while here and elsewhere unscrupulously omitting discreditable (or what might seem discreditable) facts, and while occasionally exaggerating, does not appear to invent important details. He has indeed additions, but they do not appear to be his inventions.

At all events, a few of his details seem demonstrably explicable from his peculiar interpretations of Scripture. And the general result of the whole investigation will tend (I think) to shew that verbal similarities and obscurities and the confusion of metaphor with fact have played a large part in developing the poetic literature of the Water-finding of Israel in the Wilderness, and the later legends of the Wandering Well.

It may possibly appear that Josephus' curious hypothesis that the children of Israel were to "draw off" water at Marah in order to make the rest "drinkable," may throw some light on the "drawing" of water at Cana of Galilee. In any case the doctrine of the Fourth Gospel about the Well and the Living Water, and the doctrine of the Epistles about the Rock, will come home to us more forcibly when we have learned to approximate to the position of a Jew with whom it was an axiom that whenever Water was mentioned, the Law was intended¹, and that the Rock of Israel was Jehovah.

¹ Comp. *Baba Kamma* 82 a "(Exod. xv. 22) 'And they travelled three days in the wilderness and found no water.' The Haggadists (דורשי רשומות, see Levy iv. 474 a) explained this, 'Water means nothing but the Law, according as it is said (Is. lv. 1) *Come all ye that thirst* etc.'"

§ 2. *Marah in the Hebrew narrative*

Proceeding to quote the narratives of Marah in their chronological order, we find that in the Hebrew the central and most remarkable point is a peculiar phrase correctly rendered by the Vulgate "*docebat lignum*" indicating that Jehovah "*taught Moses a tree.*" Our Revised Version translates it "shewed him a tree" as follows :—

Exod. xv. 25—6 (R. V.) "And he cried unto the Lord ; and the Lord *shewed him a tree*, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them ; and he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee which I have put upon the Egyptians : for I am the Lord that healeth thee."

(1) The Heb. rendered by R.V. "shewed him a tree" is a rare construction of the accus. of person and thing. The verb means "taught" much more frequently than "shewed¹." The causative *horah*, "taught," corresponds to the noun *torah*, "teaching" (found in New Heb. also as *horiah*), which we commonly render "Law." Etheridge renders Onkelos' version of this phrase "instructed him [in the properties of] a tree."

(2) The verb also means "*cast*," and we shall find that Josephus, while omitting the fact that God "*shewed*" Moses

¹ Gesen. 435 *a* gives the double accus., with the verb in this sense, only in Exod. xv. 25, Ps. xlv. 5, Job vi. 24. Gesen. also indicates the frequency of its application to "the authoritative *direction* (v. תּוֹרָה) given by priests on matters of ceremonial observance." Comp. in New Heb. הוֹרִיָּה (Levy i. 460) "das Lehren...bes. in ritueller Beziehung.... Morija (Gen. xxii. 2) heisst deshalb dieser Berg weil von da die Belehrung (הוֹרִיָּה) für die Welt ausging."

the tree, inserts the statement that something was “cast at the feet [of Moses]”¹.

§ 3. *Marah according to Ben Sira*

It will be observed above that the miracle of Marah is connected with a mention of healing, “I am the Lord that *healeth* thee.” “Healing” is also applied to water in 2 K. ii. 21—2 “I have *healed* these waters...the waters were *healed*,” and also thrice in Ezekiel xlvii. 8—11.

Ben Sira alleges the miracle of Marah to illustrate the respect due to a physician or healer, xxxviii. 1 foll. “From God becometh wise (יְחִכֵּם) a *healer* (רופא)... God bringeth out medicines from the earth... *Was not water made sweet with a tree* (or, *with wood*) (בְּעֵץ) to cause every man to know *his power* (כֹּחַ) (marg. *their power*, כֹּחֵם)? And he gave men understanding, to glory (התפאר) in *his might* (marg. *their might*)...by them (בָּהֶם) doth the *healer* (רופא) assuage *pain* (LXX his pain, ἐν αὐτοῖς ἐθεράπευσεν κ. ἤρεν τὸν πόνον αὐτοῦ, where the sense requires the v.r. αὐτῶν, their pain).”

The Hebrew of Exod. xv. 25 made the “shewing” of the “tree” parallel to the “appointing” of a “statute,” חָק. Ben Sira is perhaps playing on the assonance of the words חָק “statute,” חָכֵם “wise,” כֹּחַ “strength,” when he speaks of men as becoming “wise (חָכֵם)” and knowing “power” (where it may be noted that the marginal כֹּחֵם “their power,” if written, as it legitimately might be, כָּחֵם, would easily—by a transposition paralleled below—become חָכֵם “wise”)². The Cambridge editors also (p. xlv. n.) call attention to a possible assonance in התפאר and רופא, the “*glorying*” of men in the “*healing*” of God.

¹ Trommius, under ירה, gives βάλλω (3), κατατοξεύω (4), ρίπτω (the word used by Josephus, s. p. xxii) (1), προβάλλω (1), ἀκοντίζω (3), τοξεύω (8), etc.; meaning “teach,” it is διδάσκω (7), νομοθετέω (7), etc.

² Comp. Prov. xx. 29 “their strength,” כָּחֵם, LXX σοφία, i.e. חִכְמָה; ib. xxxi. 5 “the law,” כֹּחֵם, LXX σοφία.

§ 4. *Marah according to Philo*

Ben Sira above regards the healing of the waters in Marah as illustrating the physician's healing of *πόνος* or "*pain*," using the word in its recognised Greek medical sense, as applied to "*pain*" in the head, breast etc. implying disease.

But the Greeks also use *πόνος* in a good sense to mean voluntary toil, as in the phrase *οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς*, and in connection with *γυμνάσια*, "*exercises*!." We shall find that both Philo and Josephus use *πόνος* or *πονέω* in conjunction with the miracle, and in a good sense. There is no mention of "*pain*" in the Hebrew, or of *πόνος* in the LXX. It is perhaps not surprising that Josephus should have followed Philo in drawing this moral. But it is curious that Ben Sira should also have connected *πόνος* with this miracle—yet in quite a different way.

According to Philo, that kind of *πόνος* which is the enemy of careless ease is the first and greatest good, the beginning—appointed for men by God—of every good and virtue². When Israel—journeying from Egypt, the region of the flesh—came to the bitter waters of Marah, then the road to virtue, which seemed steep and hard at first, was "*made a highway*"³ by God, who "*changed to sweetness the bitterness of πόνος*." Associating himself with his people, "*We had*

¹ Xen. *Cyrop.* vii. 5. 80. Plato *Legg.* i. p. 646 C *γυμνάσια καὶ πόνους*. Steph. *Thes.* gives other instances of this connection.

² Philo i. 168 *ἔστι δὲ ὁ ῥαστώνης ἐχθρὸς πόνος, πρῶτον καὶ μέγιστον ἀγαθόν, προσφερόμενος τὸν ἀκήρυκτον πρὸς ἡδονὴν πόλεμον. Ἀρχὴν γάρ, εἰ δέι τὸ ἀληθές εἰπεῖν, παντὸς ἀγαθοῦ καὶ ἀρετῆς πάσης ὁ θεὸς ἀνέδειξεν ἀνθρώποις πόνον, οὗ χωρὶς τῶν καλῶν παρὰ τῷ θνητῷ γένει συνιστάμενον οὐδὲν εὐρήσεις. Πόνος is as essential as food, comp. i. 169 *δοκεῖ γάρ μοι πόνος τὴν αὐτὴν προσφέρεισθαι δύναμιν τροφῇ*.*

³ Philo i. 255. Comp. Ps. lxxxiv. 5—6 "*Blessed is the man whose strength is in thee; in whose heart are the highways [to Zion]. Passing through the valley of weeping they make it a place of springs; yea, the early rain covereth it with blessings.*" Instead of "*early rain*," LXX has *ὁ νομοθετῶν*, "*lawgiver*"; *מורה* means both.

become estranged," says Philo, "from πόνος, as being altogether bitter. We were purposing to return in haste to the licentious life of Egypt, had not the Saviour quickly taken pity and cast into our soul, as a sweetening influence, (Exod. xv. 25) 'a tree' that 'maketh sweet,' whereby He wrought in us *love of πόνος* (φιλοπονία) instead of *hate of πόνος* (μισοπονία). For He knew, as being Creator, that nothing that IS can ever be compassed without a constraining love of it¹."

Elsewhere Philo tells us what it is that creates this "constraining love." Beginning with an obscure allusion to "*shewing*," he soon explains that he is thinking of the "tree" that was "*shewn*" to Moses: "Now that which is '*shewn*'² from time to time, that which is worthy to be seen and to be gazed on and to be passionately loved is the Perfect Good. This, too, can naturally change and 'sweeten' the 'bitternesses' of the soul.... For it is said that 'The Lord *shewed* him a tree and cast it into the water' [that is, into] the confused, fluid, and embittered mind.... Now this tree promises not only food but also immortality. For [the Scripture] says that in the midst of Paradise there grows the Tree of Life, namely, Goodness.... To Goodness has been allotted the midmost and noblest portion of the soul. And he that seeth is the Wise."

¹ Philo i. 255—6 σφοδρὸς ἔρως, lit. "a vehement and passionate love." I have ventured to render it "constraining love," in order to bring out a parallelism of thought between Philo and Christian writers, although Philo's words differ from those of 2 Cor. v. 14 "the love of Christ constraineth us," ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς. Philo also calls this feeling *φιλία*, and *σύντηξις πρὸς τὸ ποθοῦμενον*. Comp. i. 542—3 (which includes the story of Marah) ψυχῆς δὲ ἑορτὴ ζῆλος, ὁ τῶν ἀρίστων... πόνος.... Toil, he says, is not enough, there must be *toil* with *sweetening*, λέγει γὰρ "ἐγλυκάνθη τὸ ὕδωρ." 'Ο γλυκὺς δὲ κ. ἡδὺς πόνος ἐτέρῳ ὀνόματι φιλοπονία καλεῖται. Τὸ γὰρ ἐν πόνῳ γλυκὺ ἔρως ἐστὶ κ. πόθος κ. ζῆλος κ. φιλία τοῦ καλοῦ.

² i. 441 τὸ μὲν οὖν δεικνύμενον, an allusion to the following ἔδειξεν. It means "what is '*daily shewn*' to us still by God in His present revelations as it was *shewn* to Moses (Exod. xv. 25) in days past."

This really, though not verbally, agrees with Origen, who says, "What then is that 'tree' (*lignum i.e. ξύλον*) which the Lord 'shewed' to Moses? Solomon teaches us, when he says of wisdom that it is (*Prov. iii. 18*) 'a tree of life to those that embrace it'." The "wisdom" mentioned by Origen is not a merely intellectual wisdom. It means that moral or spiritual wisdom which begins in (*Prov. ix. 10*) "the fear of the Lord" and ends in His love. And Philo indicates this when he says "He that seeth," *i.e.* seeth *Goodness*, "is the *Wise*."

In the *Life of Moses* § 33, Philo treats the subject apart from allegory, and without quoting Scripture. There he says (*ii. 110*) that the tree was shewn to "the sleepless eye of the soul" of Moses. He leaves it an open question whether the tree "exercised a power that was perhaps not [then] known," or whether the tree was specially made for the occasion. The water, he adds, was "sweetened" and changed so as to become "drinkable²." Thus (as we shall see below) he

¹ Origen *Hom. Exod. vii. 1* (*Loimm. ix. 74*). On the quotation from Proverbs see below, p. xxxv n. 1.

² Ὁ δὲ (*i.e.* θεός) τῇ ἰλεφ αὐτοῦ δυνάμει φθάνει προεκπέμψας καὶ διοίξας τὸ τοῦ ἱκέτου ἀκοίμητον ὄμμα τῆς ψυχῆς ξύλον δείκνυσιν, ὃ προσέταξεν ἀράμενον εἰς τὰς πηγὰς καθεῖναι, τάχα μὲν καὶ κατεσκευασμένον ἐκ φύσεως, ποιοῦν δύναμιν, ἢ τάχα ἡγνοεῖτο, τάχα δὲ καὶ τότε πρῶτον ποιηθέν εἰς ἣν ἐμελλεν ὑπηρετεῖν χρεῖαν. Γενομένου δὲ τοῦ κελευσθέντος, αἱ μὲν πηγαὶ γλυκαίνονται μεταβαλοῦσαι πρὸς τὸ πότιμον, ὥς μηδὲ εἰ τὴν ἀρχὴν ἐγένοντό ποτε πικραὶ δύνασθαι διαγινῶναι, διὰ τὸ μηδ' ἔχνος ἢ ζώπυρον τῆς ἀρχαίας κακίας εἰς μνήμην ὑπολελείφθαι.

The underlined phrase ἐκ φύσεως does not occur in Steph. *Thes.* nor in the Indices to Aristotle (*Bonitz 835 b—9 b*), Plato (*Mitchell*), Lucian and Epictetus. Φύσις in Aristotle probably occurs some thousands of times, and φύσει, or κατὰ φύσιν, to represent "naturally," probably some hundreds. *Bonitz (838 b)* gives ἀπὸ τῆς φύσεως... ἢ ἀπόκρισις γίνεται once, and (*ib.*) τὰ ὑπὸ φύσεως συνιστάμενα once: but nowhere ἐκ φύσεως. Even (*836 b*) after οὐκ ἐκ προαιρέσεως, where we might expect an antithetical ἀλλ' ἐκ φύσεως, Aristotle has ἀλλ' ἢ φύσις ἐποίησε: and after τὰ μὲν ἐκ σπέρματος, where we might expect τὰ δ' ἐκ φύσεως, he has τὰ δ' ὥσπερ αὐτοματιζούσης τῆς φύσεως.

In view of the various readings in Josephus (see below, p. xxi) one of

combines the epithet used by Scripture with another which Josephus¹ substitutes for the scriptural one.

Summing up Philo's allegorical view, we may say that the waters of Marah represent the turbid and impure mind imbued with the love of pleasure. The "tree" represents the Supreme Goodness, which, when "shewn" to "the wise," creates in him a passionate love of God and a devotion to His service. This destroys the love of selfish pleasure. Selfishness made toil bitter. The love of God now makes it sweet because the toil is for God's sake.

As to Philo's historical narrative, it leaves us in doubt whether the effect of the tree was miraculous or natural, but inclines to the latter supposition. And here we must note that Moses is apparently instructed to "*lift up* (ἀράμενον) the tree and let it down into the water." The middle, αἶρομαι, (non-occurrent or rare in LXX), when not used with a suggestion of metaphor, is mostly applied to lifting burdens². At all events it is not used simply in the sense of λαμβάνω.

which substitutes "rod" for "tree," and in view of the Jewish legends that represent the rod as being framed "from the six days [of creation]," the question arises whether Philo may have been influenced by a Greek version of some Jewish tradition which might be rendered in Greek "framed *from nature*," but which might have meant, "framed *from the beginning of nature*."

It will be found that Josephus represents Moses as manipulating the tree by "dividing it in the middle lengthwise." This rather suggests that he may have read κατεσκευασμένον as κατασκευασάμενον (the middle being frequently used of architects, sculptors etc.) making it refer to "Moses." In that case, if Josephus borrowed from Philo here (as he certainly does on other occasions) he may have rendered ἐκ φύσεως as "from the starting point of its nature," i.e. availing himself of its natural properties.

¹ Josephus (it can hardly be doubted) borrowed from Philo. In addition to the use of πονέω above and the use of πότιμον here, see *Ant.* ii. 12. 1 (267) for his use of πολυπραγμονέω in connection with the bush in Horeb, in which he seems to follow Philo i. 570 μὴ πολυπραγμῶναι.

² Comp. Steph. *Thes.* 1048—51 αἶρομαι ἰστία, κλιμάκων προσαμβάσεις, φορτίον, ἄχθος etc.

One way of explaining "*lifted up*" applied to a tree would be to say that it had been "blown down"; and, as has been stated above, Josephus describes, not indeed the tree but a "section," presumably of the tree, as "cast at the feet [of Moses]."

Neither of the two Philonian passages mentions or alludes to the words "There he made for them a statute and an ordinance." In Scripture, they immediately follow the words "the waters were made sweet" as though they were an integral part of the narrative. But in the *Life of Moses* Philo passes on to (Exod. xv. 27) the palm trees of Elim and descants on the peculiarities of the palm as being "the best of trees" and as having its "living power" not in its roots but "mounting upward like the heart¹." It almost looks as though he were making up for his silence about the unspecified "tree" of Marah by dilating on the virtues of the trees at Elim. In any case it is strange that in a historical narrative of the Life of Moses he should not only make no attempt to explain what "statute" was made at Marah but also omit all mention of the fact that any "statute" was made at all.

§ 5. *Marah according to Josephus*

In the narrative of which the full text is given below², Josephus appears at first sight to be merely working out one

¹ Philo ii. 111 φοίνικι τῷ τῶν δένδρων ἀρίστῳ παρεικασθέντες προσηκόντως, ὃ καὶ ὀφθῆναι, καὶ καρπὸν ἐνεγκεῖν ἐστὶ κάλλιστον, ὅπερ καὶ τὴν ζωτικὴν ἔχει δύναμιν, οὐκ ἐν ῥίζαις ὥσπερ καὶ τὰ ἄλλα κατορωρυγμένην, ἀλλ' ἀνώφυτον (but read ἀνώφοιτον), καρδίας τρόπον, ἐν τῷ μεσαιοτάτῳ τῶν ἀκρεμόνων ἰδρυμένην, ὑφ' ᾧ οἷα ἡγεμονίς ὄντως ἐν κύκλῳ δορυφορεῖται. Τοιαύτην δ' ἔχει φύσιν καὶ ἡ διάνοια τῶν γευσασμένων ὁσιότητος. "Ἄνω γὰρ μεμάθηκε βλέπειν τε καὶ φοιτᾶν, καὶ μετεωροπολοῦσα αἰεὶ καὶ τὰ θεῖα διερευνωμένη κάλλη χλεῖν τιθεταὶ τὰ ἐπίγεια, ταῦτα μὲν παιδιὰν ἐκείνα δὲ σπουδὴν ὡς ἀληθῶς νομίζουσα.

See Steph. *Thes.* and comp. ἀνώφοιτος in ii. 513, 612 (where it is again corrupted to ἀνώφυτος) and ii. 621. Steph. (which does not quote this last passage) regards ἀνώφυτος as non-occurrent except as a corruption of ἀνώφοιτος.

² *Ant.* iii. 1. 2 (ed. Niese) ἰκετεύειν οὖν τρέπεται τὸν θεὸν μεταβαλεῖν τὸ

of the views suggested by Philo in his *Life of Moses*, where the latter speaks of Moses as being commanded to "lift up" the tree, and as possibly having utilised its natural power. But a closer examination shews that he has in view other traditions, and these inconsistent with one another.

On the one hand he speaks of "*drawing off*," as though the water as a whole was not purified—but only a residuum, after the impure scum had been removed¹. On the other hand he speaks of the water as "*purified by strokes*." These two accounts, not being able to reconcile, he appears to have set down as he found them.

But the strangest feature of all in Josephus' narrative is that he substitutes "*the top of a segment*" for "tree." This it is perhaps impossible (with the evidence at present available) to explain with confidence in detail. But it may be almost assumed—from the extraordinary nature of the phrase itself without further evidence—that the historian did not invent "segment" but found it, and left it as he found it, obscure and possibly corrupt. And the assumption will be converted to something like a certainty if we can shew that other phrases

ὕδωρ ἐκ τῆς παρούσης κακίας καὶ πότιμον αὐτοῖς παρασχεῖν. καὶ κατανέυσαντος τοῦ θεοῦ τὴν χάριν λαβὼν τομάδος (vv.11. ἀποτομάδος, ἀπὸ τομάδος, in marg. ῥάβδου, ἀποκεκομμένου ξύλου) τὸ ἄκρον ἐν ποσὶν ἐρριμμένης διαιρεῖ μέσσην καὶ κατὰ τὸ μῆκος τὴν τομὴν ποιησάμενος, ἔπειτα μεθεὶς εἰς τὸ φρέαρ ἔπειθε τοὺς Ἑβραίους τὸν θεὸν ἐπήκοον αὐτοῦ τῶν εὐχῶν γεγονέναι καὶ ὑπεσχῆσθαι τὸ ὕδωρ αὐτοῖς παρέξειν οἶον ἐπιθυμοῦσιν, ἂν πρὸς τὰ ὑπ' αὐτοῦ κελεύόμενα μὴ ὀκνηρῶς ἀλλὰ προθύμως ὑπουργῶσιν. ἐρομένων δ' αὐτῶν τί καὶ ποιούντων ἂν μεταβάλλοι τὸ ὕδωρ ἐπὶ τὸ κρεῖττον, κελεύει τοὺς ἐν ἀκμῇ περιστάνας ἐξαντλεῖν λέγων τὸ ὑπολειπόμενον ἔσεσθαι πότιμον αὐτοῖς προεκεκνωθέντος τοῦ πλείονος. καὶ οἱ μὲν ἐπόνουν, τὸ δ' ὑπὸ τῶν συνεχῶν πληγῶν γεγυμνασμένον καὶ κεκαθαρμένον ἤδη πότιμον ἦν.

¹ Later on, Josephus refers to the miracle in part of a single sentence thus (*Ant.* iv. 3. 2 (45)) "(lit.) O thou that didst prepare, so as to flow fit for drinking, fountains that were before corrupt (ὁ ποτίμους ἡμῖν διεφθαρμένας πηγὰς ρεῦσαι παρασκευάσας)." Why does he say "prepare so as to flow" and not "prepare so as to be"? Does he mean that the waters were before stagnant or fed by a mere trickle, and that Moses introduced a new flood of pure running water while draining off the impure water?

in the context must be explained thus, that is to say, as ancient traditions misinterpreted.

Many of the details in Josephus are so connected that the explanation of one depends on the explanation of its neighbour; but an attempt will be made to explain each in order and separately as far as possible.

§ 6. *Josephus on the "segment"*

After saying that Moses prayed to God to make the water drinkable, Josephus continues as follows "(lit.) And when God signified that He granted the favour (κατανεύσαντος τοῦ θεοῦ τὴν χάριν), he, having taken the top of a segment (τομάδος¹) cast at [his] feet (ἐν ποσὶν ἐρριμμένης), divides (διαρεῖ) [it], having made the section (τομήν) in the middle and along the length²."

In this literal rendering the word "segment" is intended to indicate the rarity of the corresponding Greek *τομάς*, which indeed is not recognised by the Thesaurus as a Greek word at all. Its non-occurrence (at present) in Greek literature is an argument for its being genuine here; for what editor or scribe would alter a text to insert a word either non-existent or of the rarest occurrence? But what does Josephus mean by it?

The first clue to the meaning must be looked for in the expression *διαρεῖν* in connection with *μέσος*. The verb and the adjective occur together in the LXX of Gen. xv. 10 (*and*

¹ V.τ. ἀπὸ τομάδος and ἀποτομάδος. Steph. *Thes.* does not give *τομάς*. He gives *ἀποτομάς* as an adj. applied to rocks in Diod. ii. 13, iv. 78. The noun he quotes only from Hesychius, Pollux, and the present passage in Josephus. Hesychius has ἀποτομάδα, σχίζαν. καὶ ἀκόντιον πεντάθλου.

² In *διαρεῖ μέσην καὶ κατὰ τὸ μήκος τὴν τομήν ποιησάμενος*, there are v.τ. *μεση*, *μεση*, and *καὶ* om. If *καὶ* were omitted, *διαρεῖ μέσην* would go together, as in Gen. xv. 10 *διείλεν αὐτὰ μέσα*—the only instance where *διαρεῖν* with *μέσος* occurs in LXX. If *καὶ* is inserted, a very strong emphasis indeed is laid on *μέσην* by the pause necessary after *διαρεῖ*. It should be represented by a comma after *διαρεῖ*, but Niese does not insert one.

nowhere else in LXX) describing Abraham as "dividing in the midst" the sacrifices that he offered to God when God first (*ib.* 18) "made a covenant with Abraham." The Hebrew verb for "divide" (בָּתַר) occurs there twice, but *nowhere else in O.T.* The corresponding noun occurs only there and in Jerem. xxxiv. 18—19. The LXX renders the verb accurately διαιρεῖν, but fails to render the noun. Aquila renders the noun in Jeremiah by διχοτομήματα (twice).

Rashi illustrates from Jeremiah xxxiv. 18—19 and says that the (Gen. xv. 17) "passing *between the pieces*" indicates a message from the Shechinah in its highest form. The Jerusalem Targum (on Lev. xxvi. 42) speaks of "the covenant which I covenanted with Abraham *between the pieces*," and still more definitely (on Exod. xii. 40) "The number of 430 years [had passed away since] the Lord spake to Abraham, in the hour that He spake with him on the 15th of Nisan, *between the pieces*¹." A derivative of בָּתַר occurs in Cant. ii. 17 "the mountains of *Bether*, marg. *separation*," and on this the Targum says "God was mindful of the oath that He sware to Abraham, Isaac, and Jacob...and also of the offering that Abraham offered, namely Isaac his son, on Mount Moriah: and also aforetime he had offered his oblations there *and had divided them equally*²." Levy (i. 276) on "*pieces*," בָּתָרִים, says that the word is especially used in the phrase "*covenant between the pieces*" referring to the covenant in Genesis (xv. 17—18).

Greek as well as Hebrew influence might facilitate the diffusion of this thought of God's covenant with man as being "*between the divided pieces*"; for it harmonized with the Greek custom of using as *symbola*, *indentures*, or *tallies*, the two *pieces* of a coin, die, bone etc., by which friends, sending messages to each other, could attest the authority

¹ See Levy *Ch.* ii. 276 a.

² Comp. Gen. xv. 10 (Onkelos) "And he divided them *equally*" as a paraphr. of "divided them *in the midst*."

of the messenger bearing one of the two pieces that exactly "tallied" with the other¹.

Philo devotes more space perhaps to Gen. xv. 10 foll. than to any other text in the Bible² in order to shew the meaning of "dividing," *διαίρειν*, and then of dividing "in the middle," *μέσος*—as being the principle of Justice, the Law underlying all Creation. It is true that he would seem to deny the possibility that Moses could "divide in the middle": for he declares (i. 493) that "no human being can divide anything equally³." But he goes on to speak of the "equal division" of the ten commandments into "pentads"; and though he says that these (Exod. xxxii. 16) "were God's work" it is quite possible that he himself, in a different context, might describe Moses, under the influence of God's Spirit, as "dividing" that great section of the Law which contained the Ten Commandments "into equal parts."

This last suggestion—namely, that Josephus' *τομάς*, or "section," may mean a portion of the Law—may possibly explain why the historian, while giving so much space to the materialistic explanation of the drawing off and purifying of the waters, neither explains nor quotes the words (Exod. xv. 25) "There he made for them a statute and an ordinance." What "statute" and what "ordinance"? We shall presently find Jewish writers giving various answers to these questions. Josephus has perhaps incorporated in his text, not indeed an answer, but the suggestion of an answer, by implying that at Marah there was a renewal of the Covenant of the Pieces, first made when Abraham "divided" a sacrifice "in the middle." On that occasion it had been predicted (Gen. xv. 13—14) that the nation should be afflicted in a strange land

¹ See L. and S. on *σύμβολα*.

² See Philo i. 491 foll. Soon after beginning the discussion he implies that it must be a long one, Πολὺν δὲ καὶ ἀναγκαῖον λόγον ὄντα τὸν περὶ τῆς εἰς ἴσα τομῆς καὶ περὶ ἐναντιοτήτων, οὔτε παρήσομεν, οὔτε μηκυνοῦμεν, ἀλλ' ὡς ἔστιν ἐπιτεμόντες, ἀρκεσθῆσόμεθα μόνον τοῖς καιρίοις.

³ For the paraphrase "equally," see p. xxiii, n. 2.

four hundred years "and afterward shall they come out." Now at last Israel had "come out"; and Moses, in this curious tradition, might be described as having repeated the act of Abraham.

The circumstances, of course, are quite different. Abraham, on the occasion referred to, provided his own sacrifice. Moses provided none. The position of Moses is rather like that of Abraham afterwards on Mount Moriah. There God "provided" the sacrifice and Abraham "lifted up his eyes" and saw it. So at Marah, Moses was "made to see," or was "taught," a "tree." According to Josephus, it was a "section" which was "thrown down" at his feet. Did Josephus unintelligently follow some tradition indicating that the "division of pieces" made when the exodus was predicted was repeated when the exodus was fulfilled? That at all events would be a very interesting and suggestive tradition.

According to this view the "tree" was the Law, not the whole Law but a part of it, or an introduction to it. The twofold division might imply the division of the Law into what Philo calls two Pentads. To do God's will as expressed in the Pieces of the Law was the sacrifice enjoined on Moses corresponding to the sacrifice of the pieces of the animals enjoined on Abraham.

If this suggestion—namely, of the written Law—underlay the tradition adopted by Josephus, why does he not use some recognised Greek word, for example *τμήμα* or *τόμος*? Possibly he (or the authority from whom he derived it) may have thought that some form suggesting a "writing" was desirable. *Τμήμα* did not suggest this. *Τόμος* in those days, though beginning to be used as a "tome" or "section" of a book, was not yet perhaps recognised in that sense, and in classical Greek it meant a "slice". *Τομάς*—a form like *Μονάς* and

¹ See Steph. *Thes.* which quotes no earlier author than Diog. Laert. for the meaning "volume." But it is used by LXX in Is. viii. 1, Aq. *κεφαλίδα*, Sym. *τεῦχος*, [Theod.] *διφθέρωμα*, and in 1 Esdr. vi. 23 A

Δυάς, Monad and Dyad, both of which had theological associations—was better adapted to express the divine Principle of Division familiar to the readers of Plato and Philo.

Concerning the mention of “top” (“the top of a segment”) and concerning the division “lengthwise,” there is no evidence sufficient to establish satisfactory explanations, though possible sources of these details might be suggested¹. But if it can be shewn that in the main features of his story Josephus is following tradition and not inventing, then a comparatively small amount of evidence will be needed to make it probable that he is doing the same in minor points. So far, the following conclusions are put forward as highly probable:—

(1) The notion that this τομάς was “thrown down” is derived from ירה “teach,” taken as ירה “throw.”

(2) The word τομάς refers to a tradition about “the Covenant between the Pieces.”

(3) Διαιρεῖ μέσην...τὴν τομὴν ποιησάμενος refers also to “the Covenant between the Pieces” and probably to Philo’s comment on it.

§ 7. *Josephus on the “drawing off” of water*

Both in the Bible and in Josephus the miracle of Marah is connected with a promise. In the former, however, Jehovah heals the water unconditionally, and then says to Israel, in effect (Exod. xv. 25—6) “If you will observe my statutes

(B τόπος) where parall. Ezr. vi. 2 has κεφαλῖς. Comp. Jerem. xxxvi. 4 χαρτίον, Aq. κεφαλίδα, Sym. τόμον.

It would be of special interest if we could be sure that τόμος was a rendering for “roll” in Ps. xl. 6—8 (Field, E¹. ἐν τόμῳ βιβλίου, “nescio an recte τόμος verterim”) “mine ears hast thou opened...in the roll of the book it is written of me...thy law is within my heart”—where it is implied that the doing of this “law within the heart” is better than “sacrifice.”

¹ See below, p. xxxvii, where it is shewn that in Rashi’s comment on Exod. xv. 25, טקצא which in New Heb. (Levy iii. 227 a) means “some” might be taken as a form of טקצא which is regularly rendered ἄκρον.

I will heal you, too." In the latter, Jehovah, or Moses speaking for Him, makes the healing of the water *conditional on cooperative action on the part of the Israelites*. Moses, he says, first let down into the well the above-named "section," which he had divided in the middle. Then "he tried to persuade (ἐπειθε) the Hebrews that God had listened to his prayers and had promised to give them as much water as they desired if they would unhesitatingly and zealously carry out his orders. Hereon they asked him what they could possibly do to change the water for the better. He then ordered those that were in their prime to take their stand round [the well]¹ and to draw off (ἐξαντλεῖν) [water]. What remained, he said, would be drinkable for them when the greater portion had been first emptied out."

What part does Josephus suppose the "section" to have played in purifying the water? None at all in purifying the water at the surface, for that had to be "drawn off." Nor is there the slightest indication that the "section" sank to the bottom and purified the residuum of the water. The mysterious "casting down" of the "section," and its subsequent "letting down"² into the water, appear to have merely produced in Moses a conviction—like that produced in him by the sign of the burning bush on Horeb—that God would save Israel in spite of, or by means of, affliction and bitter toil and trial, in other words, πόνος. Having received this conviction, Moses proceeded to impart it to the circle in immediate attendance on him. Then they ἐπρόνουν. Thus, though the conviction that the result would be achieved may have been produced by supernatural means, the result (according to Josephus) was achieved by natural means.

This is entirely different from the Biblical narrative. Nor is there anything like it in the two narratives of water-finding

¹ See below, p. xxxix. The meaning may be "those that stood round Moses in their prime," i.e. the strongest among his attendants.

² Μεθίημι in Josephus corresponds to καθίημι in Philo, s. p. xviii n. 2.

in Exodus and Numbers. But it is not altogether unlike the picture suggested by the above-quoted Song of the Well in Numbers xxi. 18 "The well which the princes digged, which the nobles of the people digged, with the sceptre and with their staves." It has already been stated that the Well-Song is connected by Onkelos with a mention of the Red Sea. Josephus may have connected it similarly. And he may have found a tradition that the nobles of the people, who at Beer, or Well, "digged with their staves" so as to *draw pure water* in several directions for the several tribes and families of Israel, cooperated with Moses at Marah in a different way by "*drawing off*" *impure water*, so as to make the rest fit for drinking. This is much more probable than that he should have invented a version that lowers the reader's estimate of the supernatural power of Moses without having any basis at all in Scripture or ancient tradition.

Before quitting the discussion of the "drawing off" of water at Marah, a word must be said about a possible parallel between a tradition of this kind and the "drawing" of water in the Fourth Gospel. The miracle at Marah might be called the "beginning of signs" wrought for Israel when it had first "begun" to be a nation of free men, having passed through the Red Sea¹. The miracle at Cana is expressly called "the beginning of signs"² for the incipient Church of Christ. Both narratives, whatever may be their historical basis, appear to include a symbolical meaning³.

¹ Comp. Justin Mart. *Tryph.* 86 Μωυσῆς...ἐν ἀρχῇ τοῦ λαοῦ διέτεμε τὴν θάλασσαν...καὶ ξύλον βαλὼν εἰς τὸ ἐν Μερρᾷ ὕδωρ, πικρὸν ὄν, γλυκὺ ἐποίησε.

² Jn ii. 11. On Exod. xviii. 9 "all the goodness," *Mechilta* gives a tradition that "the good" referred to the well or fountain that the Lord had given to Israel, which supplied wine both old and new: "Dixerunt illi, De fonte quem dedit nobis Deus, nos gustavimus saporem vini veteris, et saporem vini recentis, et saporem lactis, et saporem mellis, saporem omnium liquorum qui sunt in mundo."

³ If there is any parallelism between Josephus and Jn ii. 6 foll. it would rather confirm Westcott's view (*Johan. Gram.* 2281—2) that the "drawing (*ἀντλήω*)," in the Gospel, was *from the well* and not from the "waterpots."

§ 8. *Josephus on "purification" by "strokes"*

We should have expected Josephus to continue his account of the "drawing off"—if he thought it worth while to enter into further detail—by describing the digging of the channels of exit. But he proceeds as follows, "And they for their part toiled away; but it [*i.e.* the water] being exercised (γεγυμνασμένον) and purified by the continuous strokes (πληγῶν) was now drinkable."

Nothing in the previous part of the narrative explains this sudden mention of "strokes." But light may be thrown on it by the fact that, in Hebrew, "water" is said to be "*healed*," when it is purified; and there is evidence to shew that Jewish tradition connected a commentary on the waters of Marah with a prophecy about "*healing from wounds, or strokes*."

Compare *Exod. Rab.* (on Exod. xxxvii. 1) "'He took it [*i.e.* Moses took the tree shewn to him] and cast it into

It would also seem that when Jesus commanded the servants first to "fill the waterpots" (which were not intended to hold drinking water) this corresponded to Josephus' "*drawing off*." When this was done at Marah what was left was "drinkable water"; when it was done at Cana what was left in the well was to be "good wine," and this the attendants are subsequently commanded to "draw."

Compare Is. i. 22 "Thy silver is become dross, *thy wine mixed with water*." This is followed by *ib.* i. 25 "I will thoroughly purge away thy dross and will take away all thy alloy [from thy silver]." The parallel in Isaiah would have been completed by "*I will also take away all thy water [from thy wine]*."

This "taking away of water," in a mystical sense, is perhaps the symbolical act contemplated in the Sign of Cana. The wine of the Gospel, "old" wine and "good" (Lk. v. 39, Jn ii. 10), prepared by the Logos from the beginning, was at the bottom of the well, covered by the "water" of the Law. The water was "drawn off" and placed in the "waterpots" (vessels containing the water used for legal purification). Then the Saviour gave the command "*Now draw (ἀντλήσατε νῦν)*," *i.e.* draw the wine from which the water had been removed.

If this view is correct, the νῦν in Jn ii. 8 means "*Now at last*" and is parallel in meaning to the ἤδη in Joseph. *Ant.* iii. 1. 2 ἤδη πότεμον ζῆν.

the water, and the water became sweet.' That is the meaning of the words of Jeremiah (xxx. 17) (R.V.) 'And I will *heal* thee of thy *wounds*.' The English version of the prophecy conceals the similarity of its language to that of Josephus about *strokes*; for the Hebrew word for "wounds" is מכה, "*stripe*" or "*stroke*," regularly rendered πληγή by LXX elsewhere and also here¹.

This at once opens up new possibilities for explaining Josephus' extraordinary statement. It may be one more instance of the manner in which he combines misunderstanding of Jewish metaphor and poetry with misuse of the LXX. The old Hebrew story of Marah connected the healing of the waters with the healing of the nation (Exod. xv. 26 "I am the Lord that *healeth* thee"). Hence it was also connected with such prophecies as that of Jeremiah, "I will *heal* thee from thy *strokes*," i.e. πληγῶν². Josephus recognised no sort of "healing" of the nation, but only a "healing" of water such as he elsewhere finds assigned by the Bible to Elisha³. What, then, is he to do when he finds among the numerous traditions about Marah one that described Jehovah as "*healing from strokes* (πληγῶν)"? Having to make some kind of sense of it, he appears to have interpreted it as meaning that Jehovah, through the instrumentality of Moses, who acted with the cooperation of the strongest men of Israel, healed the water *from*, i.e. *as the result of, continuous strokes or blows*—whether with the aid of instruments made from

¹ Trommius gives πληγή = מכה 42 times.

² In Jerem. xxx. 17 the LXX by error has πληγῆς for πληγῶν.

³ Comp. *Bell.* iv. 8. 3 ταύταις ταῖς εὐχαῖς πολλά προσχειρουργήσας ἐξ ἐπιστήμης ἔτρεψε τὴν πηγὴν. Here Josephus indulges a rationalising propensity in two ways. First, he says that Elisha, besides praying, "added many other remedial acts." Secondly, instead of saying "he sweetened," or "changed," the stream, he uses an ambiguous phrase "turned it," which might conceivably mean "*turned its course*" (comp. *Iliad* xii. 24, 32). But he does not invent details. He previously mentions the bowl of salt mentioned in Scripture (2 K. ii. 20) and adds nothing more beyond his general assertion that there were "other remedial acts."

the "tree," or not, he does not say. Perhaps he thought that the scum was brought to the surface by flogging the water with rods and that it was then drawn off in troughs¹.

¹ In saying that Josephus recognised no sort of healing of the nation, or promise to heal the nation, one ought perhaps to point out suggestions of moral healing although the literal promise is only "to supply them with as much water as they wished," and although the historian himself so confuses matters that we cannot feel sure that he is aware of the latent suggestiveness of the words that he or his Greek secretary commits to paper.

For example, although neither *ἐξαντλείν* in itself, nor *ἐπόνουν* in itself, implies moral effort, yet, when taken together, the two words suggest the Greek phrase *ἐξαντλείν πόνον*, familiar to the Greek world through Euripides (*Cycl.* 10, and see L.S. for other instances of *ἐξαντλείν* and *ἀντλείν* meaning "draining to the dregs" in the sense of extreme suffering). Thus the whole narrative suggests a lesson in patience, as though God said to Moses and through him to Israel, "Durum, sed levius fit patientia," or "Sweet are the uses of adversity."

And this perhaps may explain the historian's extraordinary statement that the water was *exercised* (*γεγυμνασμένον*). Comp. Heb. xii. 11 "All chastening seemeth for the present to be not joyous but grievous: yet afterward it yieldeth the peaceable fruit of righteousness to them that are exercised (*γεγυμνασμένοις*) thereby." In Hebrews, the epithet is in place, applied to people suffering patiently; in Josephus, applied to water, it is not in place unless the intention is to suggest the sufferings of the people.

A somewhat similar remark applies to a sentence (*Ant.* iii. 1. 2) placed before the murmuring of the people, οὐ γὰρ καθαρὸς ἦν στρατὸς ἀλλὰ διέφθειρε τὸ κατ' ἐκείνους γενναῖον παίδων τε κ. γυναικῶν ὄχλος—where note that he uses concerning Israel the same word, "corrupted," that he uses later on (iv. 3. 2 (45)) to describe the "*corrupted* fountains (*διεφθαρμένας πηγάς*)" of Marah.

What induced Josephus thus to throw all the blame for the murmuring of Israel at Marah on the "corrupting" influence of women and children? Probably he was moved by a desire to avoid an unfavourable inference from Biblical tradition without greatly altering the tradition itself.

Josephus found a mention (Exod. xii. 37—8, comp. Numb. xi. 4) of "the mixed multitude," meaning, as the Targums explain it, and as the sense demands, not the "children"—who are mentioned separately—but "foreigners," those who were not "pure-blooded" Hebrews. Their presence made it impossible to say of the Hebrews what Thucydides (v. 8) said of a certain Athenian military expedition, ὅπερ ἐστράτευε καθαρὸν ἐξῆλθε. On the contrary, truth compelled Josephus to say of his own Hebrew στρατός that οὐκ ἦν καθαρός. But this was a damaging confession. Naturally he would desire to minimize it. Had he been an

After Josephus, the next Greek authority in chronological order would perhaps be Justin Martyr; but owing to Justin's ignorance of Hebrew and of Jewish tradition, his evidence would be of little value even if it were full. As a fact it is scanty and possibly corrupt¹. So we pass to Jewish tradition.

§ 9. *The Targums*

The Targums on Exod. xv. 25—6 are translated as follows by Etheridge:—

(Onkelos) "And the Lord *instructed him* [*in the properties of*] a tree and he cast it into the waters, and the waters became sweet. There decreed He a statute and a judgment, and there He tried him. And He said, If...I am the Lord thy Healer."

(Jer. I) "And the Lord *shewed* (וִּיחַד) him the bitter tree of Ardiphne and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord

allegorizer, he might have said that it indicated the temporarily degenerate, slavish, and impure condition of the recently enfranchised Israel. But allegory was not in Josephus' line. He therefore surrounds the word with a context that gives it quite a different meaning from that contemplated by the Hebrew "mixed multitude" or the corresponding Thucydidean phrase.

¹ *Tryph.* 86 "Moses with a rod was sent to redeem the people, and, with this in his hand, in the beginning of the nation [*i.e.* the national life], he cut the sea asunder. *By means of this he received the sight of water sent up gushing from the rock; and having cast a tree, or wood* (διὰ ταύτης ἀπὸ τῆς πέτρας ὕδωρ ἀναβλύσαν ἑώρα, καὶ ξύλον βαλὼν) into the water in Marah, [from] being bitter he made it sweet."

Here Justin places the Water from the Rock before the Water of Marah. This might be explained by a wish to mention the two acts performed by the rod, before mentioning that performed by the wood or tree. But he also apparently inserts in the miracle of the Rock a version of a detail belonging to the miracle of Marah, namely that God "shewed," or "taught," or "caused" Moses to "see," something.

Perhaps the text is corrupt and we ought to read ἀνέβλυσεν. ἑώρα καὶ ξύλον [ὁ] βαλὼν...ἐποίησεν. Had ἐρωέω been a prose word, we might have conjectured that ηρωει (= Hesych. ῥέω) had been corrupted to εωρα.

appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises, and the punishments wherewith offenders are punished; and there He (Eth. he) tried [them] with the tenth trial, and said, If...I am the Lord thy Healer."

(Jer. II) "And the Word of the Lord *shewed* (חוי) him the tree of Ardiphne (Eth. Ardiphene) and he cast it into the midst of the waters, and the waters were made sweet. There the Word of the Lord *shewed* (חוי) unto him statutes and orders of judgment; and there He tried him with trials in the tenth trial....For I am the Lord who healeth thee by my Word."

The word גור, used by Onkelos to represent "decreed," means in Hebrew "divide," "cut." It is twice rendered in LXX by διαίρέω¹ (the word employed above by Josephus to describe how Moses "*divided* the section [of wood] in the midst"). Onkelos adds nothing to the original.

Jer. II, which is probably earlier than Jer. I, adds nothing except the name "Ardiphne²," and an allusion to "the tenth trial³."

Jer. I, besides the additions of Jer. II, adds that the tree Ardiphne was bitter, and that Moses wrote upon it the Name of God. It defines, by instances, "statutes" and "judgments." It also adds "the ordinance of the Sabbath" (perhaps with a view to Exod. xvi. 22—3, where the Sabbath, though

¹ Trommius also gives the noun גור as διαίρεσις (1), διχοτόμηση (1), and גורה as ἄβατος (1), σύγκριμα (2), τὸ ἀπόλοιπον (6), ἀπόσπασμα (1), διάστημα (1).

² "Ardiphne," variously spelt—which is but one of many names given to the "tree" (see p. xxxv)—is said to be the same as the Gk ῥοδοδάφνη. Spelt "hirdophne," it is mentioned in the Talmud as a plant poisonous for beasts (Levy *Ch.* i. 61 a).

³ Comp. *Aboth* v. 4—7 "With ten temptations was Abraham our father tempted.... [Ten plagues brought the Holy One...upon the Egyptians and ten by the Sea.] With ten temptations did our fathers tempt God in the wilderness (Numb. xiv. 22)...." The bracketed words are perhaps an interpolation. The Targumist regarded Israel as being tempted with ten temptations.

not yet mentioned as a legal enactment, is practically observed and referred to in the words, "This is that which the Lord hath spoken").

In Jer. I and Jer. II, the word "shewed" is represented by different voices of *יָרָה* which means (Levy *Ch. i. 242 b*) "*shew by voice or gesture*," e.g. "the children *made signs* with their fingers." This corresponds to the use of *יָרָה* in Prov. vi. 13 "*pointing out* with his fingers." This may explain a remarkable phrase in Josephus in connection with the "shewing" of the tree, "God having *signified assent to* (*κατανεύσαντος*) the favour, Moses took the extremity of the section *cast* at his feet." *Κατανέω*, meaning "shew approval by signs," may be an attempt to render *יָרָה*, as applied to God. Josephus may have conflated this with *יָרָה*, "cast," which he applies to the tree.

It will be observed that Jer. II applies the same word, "shewed," both to the "tree" and to the "statutes."

§ 10. *Other Jewish Traditions*

In *Exodus Rabba*, a long comment on the tree shewn to Moses at Marah is given in connection with the instruction (Exod. xxxvii. 1) to make the Ark "with the tree, or wood, of Shittim," *i.e.* acacia. Yet no suggestion is offered that the tree "shewn" or "taught" to Moses was actually acacia.

The writer begins by quoting that text of Jeremiah from which, as we have seen above, Josephus appeared likely to have derived his erroneous notion of the healing of the water "from strokes (*ὑπὸ πλῆγῶν*)." It runs thus (Wünsche p. 336, on Exod. xxxvii. 1) "*Bezaleel made*. To be connected with Jerem. xxx. 17 'I will lay on thee a *bandage* (*אֲרֵכָה*) (*Verband*).'" Then the writer enunciates the law of healing by contraries: "Man wounds with steel and heals with a plaster (*Pflaster*), but God heals with that wherewith he wounds, even as it is said (Exod. xv. 23) 'They came to Marah and could not drink the water of Marah.' Why?

The water was 'bitter.' R. Levi said, 'The generation was *bitter* in its actions.' Then cried Moses to the Eternal and He taught him to know a tree (or, piece of wood) (er lehrte ihn ein Holz kennen) (Exod. xv. 25). What sort of a tree? Many say it was the olive tree, others say.....He took it and threw it and threw it into the water and the water became sweet. That is what is meant by Jerem. xxx. 17 'And from thy *strokes* I will heal thee'.....Similarly the Israelites sinned in Shittim (Numb. xxv. 1 'When Israel dwelt in Shittim') and with Shittim (acacia tree) Israel was healed, even as it is said 'Bezaleel made the Ark of the tree of Shittim.'"

Another tradition, from the *Mechilta*, assigns to Simeon ben Jochai (c. 150 A.D.) the assertion that the tree meant "something from the Law" and lays stress on the exact wording of Scripture: "'The Lord shewed him a tree' is not the expression used, but '*taught him [a tree]*.'" The writer mentions a great number of trees suggested by different authorities (some on grounds not stated but more or less conceivable); but he says that the general consent of the "Biblical expositors" or Haggadists was that the words meant "God shewed him [Moses] the words of the Law which are as it were likened to a tree, for it is said (Prov. iii. 18) 'She is a tree of life to them that take hold of her¹.'" There are other points of interest in the commentary of the *Mechilta*².

¹ This same passage is quoted by Origen *Exod. Hom.* vii. 1 (Lomm. ix. 74—5) in connection with Marah. But he argues that Marah is the bitterness of the letter of the Law and that the tree, or wood, is the Cross.

² The following is a transcript of the Latin version of *Mechilta* on Exod. xv. 25 taken from Ugolini's *Thesaurus Antiq. Sacr.* vol. xiv. p. 282. I give it in full (and with some apparent errors of punctuation) as the *Thesaurus* is not so accessible as Wünsche's translation of the *Exod. Rab.* above quoted.

"*Docuitque eum Dominus lignum, etc.*

"R. Jehosua dicit: Hoc est lignum salicis: R. Elieser Amodai dicit; Hoc est lignum oleae, quia nullum est tibi lignum, quod sit amarius ligno oleae. R. Jehosua ben Charcha dicit; hoc est lignum Hirdophne.

The following tradition appears to interpret Marah as being (1) the bitterness of adversity, employed by God to try and prove Israel, (2) the bitterness of a rebellious spirit in Israel. It is in *Exod. Rab.* (on *Exod.* xxxii. 11, Wünsche pp. 302—3) which says that Moses, on first coming to Marah,

R. Simeon ben Jochai dicit; Aliquid ex lege monstravit ei; dictum est enim; *Docuitque eum Dominus lignum*: Et ostendit illi Dominus lignum; non dictum est, sed; *et docuit*; Dictum est enim *Prov. iv. 4 Et docebat me, atque dicebat*, etc. [Here it seems necessary to punctuate, *Et ostendit illi Dominus lignum* non dictum est, sed *Et docuit*, i.e. "The Lord shewed is not the expression used, but *The Lord taught*."]]

"R. Nathan dicit; Hoc est lignum cedri; et alii dicunt radicem ficus, et radicem malogranati. Expositores Biblici (דורשי רשומות) dicunt (אמר) *Ostendit illi* (הראהו) verba legis, quae dominantur (?) (שמשלו) in (?) (ל) ligno (עץ); Dictum est enim *Prov. iii. 18 Lignum vitae est his, qui apprehenderint eam*, etc.

"Raban Simeon ben Gamaliel dicit: veni et vide; quantum differant viae Dei S. B. a viis hominis; Homo dulci sanat amarum; at Deus S. B. sanat amarum amaro. Quomodo? Dedit corrumpens in corruptum, ut faceret illis miraculum; Huic simile tu dicis. *Et jussit Isaias, ut tollerent massam de ficis*, etc. *Isai. xxxviii. 21*. Atqui erat caro viva: sed quando imposuit illi palatham ficuum, statim foetuit. Quomodo? Dedit corrumpens in corruptum, ut in eo fieret miraculum. Huic simile dictum est 2 *Reg. ii. 22 Et exiit haustor aquarum*. Et dictum est *Numer. iv. 22 Tolle summam filiorum Gerson*. Ecce si aquae bonae sint, si projiciat in illas salem, statim foetent. Quomodo? Dedit corrumpens in corruptum, ut fieret in eo miraculum."

In par. 2 above, "dominantur in ligno" somewhat resembles the phrase βασιλεύειν ἀπὸ ξύλου, as to which Justin Martyr erroneously declared (*Tryph.* 73) that ἀπὸ ξύλου had been cancelled by the Jews from Ps. xcvi. 10. He said that it applied to Christ, who was to "reign from the tree, or wood, of the Cross." The *Mechilta* in Ugolini's version attributes "lordship in (ל) the tree" to "the words of the Law"; but the correct version is "which are as it were likened to the Law."

As regards "aliquid (דבר) ex lege monstravit ei (הראהו)," see *Levy iv. 404*, who shews that this form frequently means "give in outline" ("zeigen bloß den Ort an," מראה מקום), in contrast with "give exactly" (קפידא).

The *Mechilta* adds, as "another tradition," concerning the casting into the water, that the Israelites prayed to God: "*Et projecit in aquas*. Alii dicunt, Israelitae obsecrabant et orabant coram Patre eorum qui est in coelis, et dicebant...."

said to himself, "Why are these bitter waters created?" God replied, "I will teach thee what to say. Say this: 'Make the bitter sweet.'" The writer continues, "And how do we know that God '*taught him*' so to say? It is written (Exod. xv. 25) *Jehovah taught him a tree*. It is not said '*made him see*' (וִירָאוּ) but '*taught him*.' '*Taught him*' means neither more nor less than *instructed him*; comp. Prov. iv. 4 '*And he taught me*' and Exod. xxxv. 34 '*And he hath put in his heart that he may teach*.'" When God is on the point (Exod. xxxii. 11) of destroying Israel for being rebellious—*i.e.* embittered (מָרָה)—Moses reminds Him of His precept at Marah, as follows: "Hast thou not said to me in Marah, 'Pray and say, *Make the bitter sweet*'? Now therefore do thou make the bitterness of Israel sweet and heal it¹."

§ 11. *Rashi on Marah*

Rashi's comment on "There made he a statute" is as follows, "In Marah He imparted to them *certain* (lit. *a section of* מִקְצַת) *divisions* (פִּרְשִׁיּוֹת) of Torah, wherein they might *toil* (יִתְעַסְקוּ)². Trommius gives קָצָה as τὸ ἄκρον (22 times) and בִּקְצָה as ἐν μέσῳ, so that there is some resemblance between these words and those above quoted from Josephus *τομάδος τὸ ἄκρον διαιρεῖ μέσῃ* followed by the mention of "*toiling*."

After giving the substance of what the Midrash says

¹ My friend Mr E. N. Adler, to whom I am indebted for the correction of Ugolini given above, sends me the following statement illustrative of Jewish thought concerning Marah: "R. Samuel quoted by the Maharil (Jacob Levi Molin) (died 1427) says he has seen in the Jerushalmi that after the Circumcision they pray over the cup of wine and say May the Lord of Heaven send healing of life and mercy to heal this child that needeth healing and heal him as were healed the Waters of Marah by the hands of Moses and the Waters of Jericho by the hands of Elisha..."

² Levy iii. 673 *b* gives עָסַק as meaning "busy oneself," mostly with the Law, but also with manual labour, such as kneading and baking bread. In Aramaic (Levy *Ch.* ii. 231) it signifies "toil" and is often used where Gk would use *πονέω*.

concerning Exod. xv. 26 "the diseases of Egypt" and "I am the Lord that healeth thee¹," Rashi continues, "So says the Midrash. But according to the meaning of the words it runs, 'I, the Eternal, will heal thee; I teach thee Torah and commandments whereby thou mayest *free thyself from them* [*i.e. from the diseases of Egypt*]..."

Rashi appears to lay stress, as Josephus does, on the co-operation of Israel with Jehovah, and his remarks about the Midrash indicate differences of interpretation. Some of these have been given above. But it is probable that many current in the first and second centuries are now no longer extant.

§ 12. *Summary of details in Josephus*

So far, the following peculiarities in Josephus' narrative have been shewn to be explicable not as the historian's inventions but as his interpretations of tradition: (1) οὐ γὰρ καθαρὸς ἦν στρατός, a misinterpretation of the Biblical "mixed multitude²"; (2) κατανέυσαντος, possibly a conflation, arising from the various meanings of ירה "teach"; (3) ἐρριμμένης, certainly a misinterpretation of ירה (which means ῥίπτω as well as διδάσκω etc.); (4) διαιρεῖ μέσσην...τὴν τομὴν ποιησάμενος, from a tradition comparing the Covenant at Marah with "the Covenant by the divided pieces" made with Abraham (Gen. xv. 10 διεῖλεν αὐτὰ μέσα); (5) ἂν...προθύμως ὑπουργῶσιν, from the Song of the Well which described the joint labour of the nobles in digging the well. One rendering of this includes a statement that they acted (Numb. xxi. 18 (marg.)) "by order of the lawgiver." If Josephus adopted that, it would correspond to his τὰ ὑπ' αὐτοῦ κελευόμενα; (6) ἐξαντλεῖν, a confused version of a

¹ "And even if the diseases were laid on thee, I will make them to be as if they had never existed (und wenn sie auch auferlegt wären, werde ich sie als gar nicht vorhanden gewesen machen) (הרי הוא כלא הישמה)."

² That it was a misinterpretation, not a correct interpretation from the standpoint of the writer of Exodus, is shewn above, p. xxxi n. 1.

tradition that the "nobles" drew off the water from the well by various channels to the different tribes and families of Israel; (7) ὑπὸ πληγῶν, a confused version of ἀπὸ πληγῶν in a passage of Jeremiah connected by Jewish tradition with the healing of the waters of Marah; (8) γεγυμνασμένον, a confused transference of the word "exercised" from Israel to the waters that typified Israel.

There remain unexplained the two expressions (9) κατὰ τὸ μῆκος τὴν τομὴν ποιησάμενος and (10) κελεύει τοὺς ἐν ἁκμῇ περιστάντας.

As to the former (9) no satisfactory explanation presents itself. But it may be worth noting that in Jerem. xxx. 17—shewn (p. xxxiv) to be connected by *Exod. Rab.* with the healing of the waters of Marah—the word translated by Wünsche "bandage" means literally "extension." Hence, when applied to the extension of the skin over a wound, it may mean "healing," and it is rendered by R.V. "health." But the literal meaning is "lengthening," and ארכה is rendered μῆκος once by LXX, while ארך is thus rendered 81 times. If Josephus misunderstood "strokes" in this verse of Jeremiah and took it literally, this suggests that he may also have misunderstood "lengthening" in the same literal way—supposing, as has been suggested above (p. xxxi), that the wood was made into troughs. This may have originated his extraordinary tradition in connection with "dividing" "lengthwise," κατὰ τὸ μῆκος.

As regards (10) τοὺς ἐν ἁκμῇ περιστάντας, Josephus probably uses τοὺς ἐν ἁκμῇ to mean what Hebrew would call the "chosen men (בחורים)" of Israel, such as are mentioned in 2 S. vi. 1 as assembling with David, to the number of 30,000, to bring the Ark to Jerusalem. These Josephus calls (*Ant.* vii. 4. 2 (78)) τοὺς ἐν ἁκμῇ τῆς ἡλικίας. A frequent rendering of this word in LXX is ἐκλεκτός "chosen" (14 times). The Targum on Is. xii. 3 "drawing water from the wells of salvation" has "deriving new doctrine from the *chosen ones* of

the righteous." The Song of the Well says "nobles," and perhaps means a comparatively small number who might be regarded as "standing round" (comp. 1 S. iv. 15 (LXX), 2 S. xiii. 31) the Lawgiver who directs their operations. But Josephus may have considered that for the work at Marah a larger number (not "nobles" but "chosen men") would be necessary; and he seems to mean that they "stand round" the waters of Marah which they are attempting to "draw off."

As regards (11) the use of *πονέω* (*οἱ μὲν ἐπόνουν*) it has been shewn that it is in accordance not only with the Greek of Philo, but also with the Hebrew of Rashi, who uses it to express that "toil" (in the performance of commandments) which is implied in the words "If thou wilt diligently hear."

§ 13. *The Biblical "tree" still unexplained*

Concerning the above-mentioned details it may be confidently maintained that at all events several of them are borrowed by Josephus from tradition and not invented by him. But we are not much nearer than before to the answer to the question What historical fact is at the bottom of the tradition about the "tree"? We cannot tell what the author of the Hebrew narrative meant by the "tree." Nay, we cannot tell for certain what Josephus himself meant by his "segment" or "section" which stands in place of the "tree." We may feel sure that he derived it from a gloss, and even from a gloss connected with "the Covenant between the Pieces." But we do not know precisely what meaning Josephus himself assigned to his paraphrase of the gloss.

For example, a marginal reading in the text of Josephus substitutes for *τομάδος* the word *ράβδου*, and another substitutes *ἀποκεκομμένου ξύλου*. Did Josephus understand that God cut and cast down from a tree or from heaven a special "rod" as a pledge that He would grant the prayer of Moses? Or did he mean—what seems to have been the view of Ben Sira—

that God cut off a "splinter" of "wood," and that the wood and the water blended together medicinally so as to produce a sweet potion? Or did he mean by *τομάς* a "section" of the bark of some tree usable for writing, so that (as Targum Jer. I says) the Name of the Lord could be written on it? Or did he use *τομάς* for the LXX *τόμος*, a "roll," meaning that the *τομάς* actually contained the principal commandments of the Law?

And when the answer is given to these questions there remains the further question, What was the result of putting the *τομάς* in the water? Did it simply produce some result of the nature of an augury, confirming the conviction of Moses that his prayer would be granted? Or did it invisibly act upon the water preparing the way for the success of the efforts of Israel to drain off the impure surface?

So much for the difficulty of merely ascertaining what Josephus meant. But even if that could be settled, it would still remain doubtful what the writer of the Masoretic text meant—whether he meant "tree" or "piece of wood"; whether he meant "*taught* him" or "*shewed* him"; and, if "taught," whether we are to regard Moses as being taught the properties of a literal tree, or whether "tree" was, from the very beginning, a metaphor for the Law.

This last supposition is—it may be said at once—extremely improbable. Although some Rabbinical traditions identify the "tree" with the Law, there is no sufficient Scriptural basis for the hypothesis of an originally metaphorical use of the word. In the case of other words, "rock" for example, we might fairly argue for a metaphorical original. "Rock" is so frequently used for God, that "water from the rock" might very well be, from the first, a poetic phrase for "water from the hand of God." But there is no such evidence for the metaphorical use of "tree."

Moreover the great variety of interpretations of the word "tree," proving, as it does, the early difficulty presented by

the word, proves also its genuineness. And the same argument applies to "taught." If there is any corruption, or reading of poetry as prose, it does not seem to be latent in these two words. "Taught him a tree" seems to be a genuine part of the earliest tradition.

But may there not be a corruption, or rather a misinterpretation, in the immediate context? We have seen reason for thinking that Josephus combined the prose story of Marah with the poetic Song of the Well. Such combinations may have occurred, centuries before Josephus, in which prose and poetry were intermingled in the legends of the water-finding in the desert. The result might be that a word meaning one thing in poetry but another in prose might be taken in its wrong meaning with a considerable alteration of the sense.

For example, in Exod. xv. 25 "*into* (אל) the waters," אל, which in prose must mean "*into*," might have meant, in poetry, "*God*¹." In the same verse, the verb translated "*were made sweet*" would more naturally, and perhaps more correctly, be rendered "*were sweet*²." Thus read—as poetry—the original tradition would be to the effect that "*God* cast [forth]³ the waters" that were before hidden⁴

¹ In Ps. lxxxiv. 7 "*to* (אל) God," LXX has "*the God* of Gods," and comp. Dan. viii. 16 "Gabriel," *i.e.* "man of God," LXX Γαβριήλ...ὁ ἄνθρωπος ἐπί... (Clue 37).

² Gesen. 608 *b* gives טתק "be sweet," *i.e.* "taste sweet," in Prov. ix. 17, and "be pleasant" in Job xxi. 33, but "become sweet" only in the present passage. The word is rare.

³ The verb is used of God in Ps. cxlvii. 17 "He casteth forth his ice like morsels." It would imply more of violence than the verb "send."

⁴ "Hidden." Comp. Deut. xxxiii. 13 "for the deep that coucheth beneath," which Onkelos paraphrases as "the fountain springs and the depths which flow from the abysses of the earth beneath." Philo (i. 694) on the Song of the Well, describes the waters as metaphorically "hidden." Jer. I and Jer. II say on Numb. xxi. 20 that the well "*was hidden from them* when on the borders of Moab." But the Targ. uses "hidden" in a special sense. Comp. Jer. I on Numb. xx. 1 "And Miriam died there and was buried there. And as on account of the innocency of Miriam

beneath the surface, and "*they were sweet*," as compared with the bitter waters of Marah.

An objection to this new version of the story is that it is inferior to the old one in moral picturesqueness. It does not distinctly represent God as sweetening the bitter. He sends forth a flood of sweetness which may perhaps be taken as overwhelming and merging the bitterness in its greater volume. But the bitter water itself is not changed. Herein the new version would resemble that of Josephus, according to whom the bitter is not sweetened but "drawn off¹." This

a well had been given, so when she died the well was hidden and the congregation had no water," and Jer. II on Numb. xxi. 1 "Miriam was dead on whose account the well had flowed but had [since] been hidden."

Why was the Water from the Rock that followed Israel associated by Jewish tradition with Miriam? Was it because the tomb of Miriam was conspicuously associated with Petra, the city called Rock, which is mentioned so often in the *Onomasticon*? Josephus (*Ant.* iv. 4. 6) says that Miriam was buried "above, or beyond (ὑπέρ), a certain mountain called Sin." Eusebius (*Onomast.* 269) says, "Kadesh Barnea the desert that stretches along by Rock (Petra), the city of Palestine, where Miriam *went up and died, and Moses, having doubted*, (read διατάσας for διαστάς) *strikes the Rock* and supplies water to the thirsty people: and there is shewn to this day *the tomb of Miriam on the spot*." This connection between the tomb of Miriam on the Rock and the fountain of Moses from the Rock—attested by Eusebius—and the fact that the giving of the fountain closely followed the death of Miriam in Scripture seem sufficient to explain the inference that the water was given "for the merits of Miriam." If the Water from the rock were ever called "Water from the *height* (מרים)" we might suppose that the tradition was favoured by the similarity of this word with מרים "Miriam." But the phrase does not occur in Scripture.

Strabo (779) says "The so-called Rock"—where note καλουμένη, added as also in Joseph. *Ant.* xiv. 1. 4, etc. to distinguish the *place* Rock from the *thing* rock—"is situated on a spot (χωρίου) plain and level in itself but guarded all round by rock [and] abruptly precipitous outside while it abounds with springs inside...." Any traditions that associated such a place with the tomb of Miriam would naturally combine, in the mind of a Jew, two thoughts about the Rock of Israel as being (1) a place of defence, (2) the source of water and life for Israel in the Wilderness.

¹ See also *Aboth* v. 5 "Ten miracles were wrought for our fathers in Egypt; and ten by the sea," *i.e.* by the Red Sea, where Dr Taylor's note says that the *Mechilta* reckoned among the miracles "He gave them fresh

inferiority, so far as concerns the purpose of pointing a moral with a metaphor, must be admitted. But in other respects there is a gain for those who would like to believe that there is a historical and not a merely metaphorical basis for the narrative. For thus this story of water-sweetening would be brought more nearly into line with the two stories of water-finding recorded in Exodus and Numbers and with the Song of the Well.

If space allowed, there ought now to be placed before the reader the results of an investigation of these three stories, with the object of ascertaining what was the original meaning of the mysterious phrase about the "tree." But the details are too lengthy to find a place in this Introduction. Perhaps there may be an opportunity for inserting them in a separate reprint of this research. Meantime the following is presented as a summary of the results of the whole investigation.

§ 14. *Outline of an explanation*

1. Attention was called in § 7 to the Song of the Well as illustrating Josephus' account of the "drawing off" of the waters of Marah, and, at the close of § 13, to "the two stories of water-finding" in Exodus and Numbers.

It must now be added that in the water-finding of Exodus there appears to lie the solution of the greater part of the problem before us. Compare Exod. xvii. 6 "Behold, I [am] standing¹ before thee there upon the rock in Horeb, and thou shalt smite in, or with (ב), the rock, and there shall come water out of it."

water out of the midst of salt," apparently not implying that the salt water was changed. These legends about miracles by the Red Sea harmonize with Onkelos' interpretation of Numb. xxi. 14 (see p. xi).

¹ LXX ἑστῆκα, Heb. עָמַד, lit. "standing," R.V. "will stand," Onk. עָמַד, which Walton renders "stabo," Jer. עָמַד, which Walton renders "sto."

2. No rock has been mentioned in the context, and it is left uncertain whether "the rock" means "the rocky ground," or a particular rock supposed to be defined as "the rock" where some definite event has come to pass¹.

3. Rashi and Levy call attention to the remarkable construction "smite *in*, or *with*, the rock." If the preposition means "in," there is no instance in the Bible precisely like this phrase². Rashi even follows the Jerusalem Targum, which takes the preposition as meaning "*with*." To make consistent sense, the Targum goes on to take "rock" as meaning "stone." Thus is obtained the meaning "smite with the stone [of thy rod]," following a tradition that represented the rod of Moses as being made of sapphire. See Levy *Ch.* i. 310 "du sollst daran schlagen mit dem Steine deines Stockes—nach der Sage dass der Stab Mosis von Edelstein war."

4. "Horeb" has not occurred before in the Bible except in Exod. iii. 1 "And he led the flock to the back of the wilderness, and came to the mountain of God, *unto Horeb*."

5. The fact that Moses led his flock to pasture in Horeb implies that he expected to find water there, and accordingly Josephus describes it (*Ant.* ii. 12. 1) as "excellent for pasture," and Philo (ii. 91) as "well watered." Onkelos also calls it "the place of the best pastures in the wilderness." Josephus adds (*Ant.* ii. 12. 3) that Moses "took *some of the water that was near him* and poured it on the ground."

6. When God is described as saying to Moses "I [am]

¹ Comp. Mk iv. 5, 16, and parallels in Mt. and Lk. for "the rocky [ground]," "the rocky [places]," "the rock," as parallel expressions. Targ. Jer. has "Behold I stand (Eth. will stand) before thee there on the spot where thou shalt see (Eth., wrongly, sawest) the impress of the foot on Horeb."

² The nearest approach given in Gesen. Oxf. 645 *b* is 1 S. ii. 14 "Give a thrust *into* a pot." Could the meaning be "thrust and probe in the rocky ground"? If so, is the rocky ground, or rock, regarded as a receptacle of water, like one of the "cup-oases" described below?

standing before thee there upon the rock in Horeb," Moses is not said to be in Horeb, but at a place called (Exod. xvii. 1) Rephidim, afterwards called (*ib.* 7) Massah or Meribah. It is nowhere stated that Rephidim is in Horeb or Horeb in Rephidim¹.

7. Philo explains "before thee there upon the rock" as expressing the ubiquitousness of God; so does the *Mechilta* ad loc., "In omni loco in quo invenies vestigium pedis humani, ego sto coram te²." But it may be explained by Deut. xxxiii. 16 "him that dwelleth³ in the bush," as being a title of the God worshipped by Moses under the name of Jehovah, after He had revealed Himself through the fire in the bush in Horeb. According to this view, "He that standeth on the rock in Horeb" would express another aspect of the revelation that might be expressed by the words "Him that dwelleth in the bush in Horeb."

8. The words "Him that dwelleth in the bush" come at the end of the Blessing of Joseph, which begins thus, "Blessed of the Lord be his land; for the precious things of heaven, for the dew, and *for the deep that coucheth beneath....*" These last words are paraphrased by Onkelos and Jer. I severally as follows, (1) "*from the fountain springs and the*

¹ Hastings' *Dict. Bib.* ("Rephidim") after quoting Exod. xvii. 6 as R.V. "I will stand" and Exod. xviii. 5, says "The difficulty of harmonizing these statements with those introduced with reference to the situation of Rephidim is apparent."

² It may be added that Philo—who appears (like Josephus) never to use the name "Horeb"—on one occasion (i. 687) reads ἐγχαρπεῖν (so Mangey) for ἐν Χωρῇβ. As regards "pedis humani" in *Mechilta*, see p. xlv, n. 1 for a different version in Targ. Jer. on Exod. xvii. 6.

³ This form of the participle (שֹׁכֵן) occurs only in Deut. xxxiii. 16, Jerem. xlix. 16, Ob. 3, Mic. vii. 14. In the last three instances R.V. has the present tense. The present of the same verb is also used to describe Jehovah as "dwelling in the height" or in "eternity" or in "the high and holy place," Is. xxxiii. 5, lvii. 15. In Deut. xxxiii. 16 R.V. has "him that dwelt in the bush." But it seems better to translate here as elsewhere by the present.

depths which flow from the abysses of the earth beneath," (2) "*from the bounty of the founts of the deep which rise up and flow to water the herbage from beneath.*"

9. The "deep that coucheth beneath" is thus divided by Onkelos into two classes of water supply, (1) "fountain springs," (2) "the depths which flow from the abysses of the earth beneath." The former might well include what has been called in a recent work¹ a "cup-oasis." The water oozing up from below, invisibly sustains the life of a tree which, if the fountain were cut off, would speedily perish in the burning sun. Thus, concerning the date palm, the mainstay of life in the desert, the Arabs have a proverb that it flourishes best when it has "*its feet in water and its head in fire*."²

¹ "*In the Desert*," by L. March Phillips (Arnold, London, 1905), p. 164.

² *Ib.* p. 166. The following extract gives an account of another kind of water supply in the Desert (p. 128) "Though, when in the midst of the desert and surrounded by blinding white sand-dunes, the very idea of water seems absurd, and its existence impossibly remote, yet it is often present at a distance of only a few yards underfoot.

This secret reservoir—so tantalisingly close, so difficult of attainment—of what in the desert are veritably the waters of life, is a phenomenon which has always haunted the Arab imagination, and has expressed itself in all kinds of legends and quaint theories and explanations. One tradition relates, what was no doubt the case, that the earliest oases grew round springs of naturally flowing water. These in time became gradually exhausted, and on this happening the Marabouts, or priests, confronted with a danger that menaced the existence of the tribes, united in offering up solemn prayers to the Almighty for guidance. It was in answer to these prayers that the existence of the underground supply of water was revealed, and the idea of tapping it by boring wells was suggested as a direct inspiration from heaven. Further south the tradition varies somewhat. It is there believed that a servant of the Prophet, having been inhospitably received by the people of the Rir, invoked a curse upon them, which sealed up the natural springs of their oases. In consequence of this ten of the most aged and venerable of the priests were chosen to go on a pilgrimage to Mecca to expiate the sin of the whole country. Their piety was rewarded. The springs were set going, and, in addition, the knowledge of the hidden water and the means of

10. Some have attempted to explain the fire of the burning bush by the phenomena of electricity. But such phenomena, whether of the nature of lightning or otherwise, do not, for this purpose, commend themselves theologically or scientifically so well as the explanation suggested by the Arabian Proverb. The latter harmonizes with the doctrine in the Parable of the Sower. If there is not what Mark and Matthew call a "root," but Luke calls "moisture," there is no abiding life for the plant when the sun beats on it. But if there is this supply of invisible life below, then the burning sun strengthens and develops what it would otherwise have destroyed¹.

11. Most commentators—however they might differ as to the material basis of the lesson—would agree that the revelation of Jehovah in Horeb was such a one as might teach a shepherd in exile that the fire of God's trial does not consume but strengthens men and nations that have in themselves that spring of life which comes from a trust in Him as the One Eternal Righteousness. Writing about the Bush, Philo says very much what Horace says about Rome ("ab ipso ducit opes animumque ferro"). Only Philo recognises this truth, not about one favoured nation alone, but about all nations (presumably righteous) unrighteously oppressed. The

reaching it was revealed. In both cases, it will be seen, the art of well-sinking is supposed to have had its origin in a suggestion from heaven."

How slight an effort may sometimes draw forth water from unexpected places appears from a story of the origin of what was called the Well of the Dog (pp. 140—1).

"There returned from Mecca a pious Marabout, on foot and followed by his dog, and finding no tent to shelter or person to succour him, he laid himself down exhausted and dying of thirst on the parched ground. His dog thereupon, seeing his master on the point of death, and guided by a divine instinct, set to work to scratch in the sand, and by and by a clear spring of water gushed out, and the pilgrim was quickly restored."

¹ Comp. Jerem. xvii. 5—8 which likens the man that "trusteth in man" to the heath in the desert and to one that "inhabiteth parched places in the wilderness," whereas the man that "trusteth in the Lord" is like "a tree planted by the waters."

fire itself, he says, *becomes "food"* for the branches that it is apparently attempting to burn¹. This then appears to be the Lesson of the Tree in Horeb.

12. We can hardly exaggerate the influence that must have been exerted on the newly enfranchised Israelites by their dependence for their daily supply of water on the God revealed to their Lawgiver Moses. They came from Egypt, where each man (Deut. xi. 10) "watered" with his "foot," into a land that was no land but a desert, where water was felt in a peculiar way to be the source of life². To be able to find water might well seem almost a religious power. The Bible says in one place that Moses is bidden to "speak to the rock," and in another that all Israel sings together "Spring up, O well³." These statements appear easily credible in view of life in the desert passed by a nation beginning to be a nation⁴, under

¹ Philo ii. 91 "not being itself fuel for fire but using the fire for food (τροφήν χρώμενος τῷ πυρὶ)." The same context says "Being encompassed wholly from root to top in a great *blaze*, as *though* from some [mysterious] fountain oozing upward, it [*i.e.* the bush] remained unharmed and unburned." Understand by "*blaze*" the blaze of sunlight, and leave out "*as though*," and then this sentence may express the scientific fact.

² See above, p. xlvii n. 2.

³ Numb. xx. 8, xxi. 17. On the religious character of well-finding in the desert, see p. xlvii n. 2. As to the rejoicing for the opening of a well, see *In the Desert*, p. 137 "The night is passed in dancing and festivity. A goat is sacrificed at the mouth of the well. The Sheyks and Marabouts of Tamerna, and the leading men of the neighbouring villages, gather round it to recite their prayers. The musicians of Tuggurt and Temacin range themselves in the midst. The young girls surround them dancing. The men, according to their wont, fire their guns in the air. All the inhabitants give themselves up to a manifestation of triumph and delight, such as only those, perhaps, who are acquainted by experience with what the word water means in the desert can understand."

⁴ "Beginning to be a nation." May we not add "and, later on, resuming its national existence when the mixed multitude of returning exiles passed across the Syrian desert from Babylon to Jerusalem"? Comp. Is. xxxv. 6 "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."

Commenting on these words, Ibn Ezra implies that "the dumb" are

a lawgiver whose experience in pasturing his flocks on Horeb may have given him not only a knowledge of actual water supplies but also a faculty of finding others—a faculty that some would call miraculous and others a gift of God through nature. Many, more competent than the author to give an opinion on the subject, believe that this faculty still exists.

13. According to this view, the words in *Exod. xvii. 6* "Behold I am standing before thee there upon the rock in Horeb," come to Moses not as a statement of locality but as an encouragement based upon the original revelation: "I am, as of old, still standing there upon the rock in Horeb, making the tree burn yet live through the spring of life below." In that case there is an implied connection between the vision of Horeb and the gift of water. This makes the mention of Horeb appropriate. Without some such link it seems inappropriate.

14. It would follow that whenever Moses found water for Israel during their wanderings in the wilderness, he might be said to do it "in the presence of Him that standeth on the rock in Horeb." Then, for brevity, he might be said to do it "in presence of the rock." And then, "rock" being personified, it might be said that the Rock, like the pillar of fire, followed Israel in all its wanderings. And Paul, accepting this, would explain it by saying "the Rock was Christ."

15. This legend of the Following Rock might be fully illustrated by comparing the Song of the Well and the

those who cannot speak because the tongue cleaves to the roof of the mouth through thirst. The gift of water makes them "sing" for joy. This is not to be wholly rejected as the comment of a pedant reducing poetry to prose. The miseries of the parched mothers and little ones of returning Israel may well have inspired a contemporary prophet to sing of God's kindness to the afflicted, and may also have influenced in no slight degree the historians of Israel in their task of revising and supplementing the Books of the Law when they realised from recent experience their debt to the Rock of Israel for the waters of life.

context in the versions of R.V., Onkelos, Jer. I and Jer. II. Space can be found here for no more than the following extracts:—

Numb. xxi. 18—19

R.V.

“And from the wilderness [they journeyed] to *Mattanah*: and from *Mattanah* to *Nahaliel*”

Onkelos

“In the wilderness *was it* [i.e. the Well] *given to them*; and from [the time] *that it was given to them* it descended with them to *the rivers*”

There is no “they journeyed” in the original. Neither Mattanah nor Nahaliel is mentioned in the list of the Stations of Israel in Numb. xxxiii. 1—49. The omission is in favour of the view that there were no such places. No one in modern times claims to have identified them. According to Onkelos “to Mattanah” is an error for “it was given.” This view has recently been revived. If it is true, then the name “Mattanah” is an instance of the development of quasi-history out of poetry¹.

16. Returning from these remarks about the lesson of Horeb to the problematic phrase in the story of Marah (Exod. xv. 25) “And the Lord taught him a tree,” we are led to this as the most probable conclusion, that on the first occasion when the nation appealed to their leader for water, Moses received anew the revelation of Horeb, or a divine message reminding him of it.

17. Regarded morally and spiritually, this repetition would have an obvious fitness. The vision in Horeb shewed God to Moses as symbolically “proving” a nation. The vision at Marah shewed God to him as actually “proving” a nation (Exod. xv. 25) “there he proved them.”

18. But even when it is admitted that the words “the Lord taught him a tree” may mean “the Lord taught him

¹ As to Nahaliel, comp. *Mechilta* on Exod. xv. 17 “Lex vocatur haereditas; dictum est enim Num. xxi. 19 *Et e Mattanah Nahaleel*,” taking “Nahaleel” as “haereditas.”

the lesson of a tree such as He had taught before in Horeb," it appears difficult, if not impossible, to interpret, consistently with this view, the following Hebrew words, as long as לֵאלֹהִים is rendered "into," "and he cast [it] into the waters¹."

19. There remains the suggestion above-mentioned (p. xlii) that the text contains an obscure combination of prose with poetry, so that the poetic לֵאלֹהִים "God" has been misunderstood as "into" ("into the waters"). Restoring the former, we should interpret the narrative as meaning that at Marah God repeated for Moses the teaching of the tree at Horeb. This indicated not only a moral lesson but also the material fact that water was close beneath the surface, or, in other words, that God was ready to give it if man would take it. "*And he cried unto the Lord; and the Lord taught the lesson of a tree, and God cast forth waters, and the waters were sweet*²."

¹ In *Itinera Hierosolymitana* (Geyer p. 183) Antoninus Placentius (c. 570 A.D.) says that while his companions were on the way to Horeb (ch. 36) the water in their water-skins grew as bitter as gall, and "mittebamus in ea harenam et indulcabatur." Castell (סנה) rubus has the following extraordinary statement "(סִינִי) Sinai mons, *Ruborum plenus, in quo lapides inveniuntur, quorum si frangantur partes habent imaginem Rubi, More, l. c. 66. Ephodeus, qui hoc se vidisse scribit.*" Have these two stories any connection with each other, implying that the smallest particles of Mount Sinai had in them the image of the miraculous "bush," סנה, from which Mount Sinai, סִינִי, was supposed to derive its name? Or can the statement of Placentius be ascertained to be in accordance with facts? Concerning the tradition that the rod of Moses was made of stone, s. above, p. xlv. For a legend that Moses caused the coffin of Joseph to emerge from the Nile by throwing a stone (? his rod) into the water, see *Mechilta* on Exod. xiii. 19.

² Although this appears the most probable explanation it may be worth while to note some peculiarities in Josephus' account of the "bush" in Horeb, which indicate that it may have had, or may have been believed to have had, sweetening properties in its fruit. He does not call it βάρος but (*Ant.* ii. 12. 1) θάμνος βάρων, and on another occasion (*Ant.* iii. 2. 5) θάμνος. In the first passage he says (lit.) "The fire (?) of the bush of bramble-berries (or, of brambles) while feeding on the foliage round it, passed by its blossom, and destroyed none of the fruit-laden branches

(πῦρ γὰρ θάμνου βάτων, νεμόμενον τὴν περὶ αὐτὸν χλόην, τό τε ἄνθος αὐτοῦ παρήλθεν ἀβλαβές, καὶ τῶν ἐγκάρπων κλάδων οὐδὲν ἠφάνισε).” This suggests that he may have taken βάτων as the pl. of βάτον, “a berry.”

Bátos in LXX (apart from Job xxxi. 40 “noisome weeds”) never occurs except as a rendering of בִּשְׁמֶ, Exod. iii. 2—4, Deut. xxxiii. 16. Hastings’ *Dict.* (“Bush”) says “The translation, βάτος, in the LXX, gives the opinion of the scholars of that time in favour of the *bramble* (*Rubus*, blackberry)” but proceeds to say “*Rubus* has not been found wild in Sinai, which is south of its range, and climatically unsuited to it.”

The only instance of βάτον given by L.S. is from Diod. Sic. i. 34 “what are called βάτα (τὰ δὲ βάτα καλούμενα)” “are gathered at the subsidence of the river [Nile] and on account of their natural lusciousness are consumed as sweetmeats (διὰ δὲ τὴν γλυκύτητα τῆς φύσεως αὐτῶν ἐν τραγήματος μέρει καταναλίσκονται).”

It would appear from *Enc. Bibl.* and Hastings that no one professes to know with certainty what the Heb. בִּשְׁמֶ, Gk βάτος, really was; and the latter states the facts fairly when it says that “bramble” merely “gives the opinion of the scholars of that time.”

Hence we may fairly ask whether these scholars—being in Egypt, and being presumably familiar with the extremely sweet βάτον that grew near the waters of the Nile—might not be influenced by their Egyptian associations when they came to interpret a passage mentioning a divinely indicated “tree,” and “casting,” and “sweetening of waters.” If so, might they not be induced by prepossession to render ἄν “*God*” as ἰς “*into*,” thus turning “*God* cast forth the waters” into “cast *into* the waters,” suiting the meaning to their Egyptian experiences? Jewish interpretation might follow so early and authoritative an error.

In modern times it has been proposed to read Deut. xxxiii. 16 “He that dwelleth in *Senah* i.e. Bush,” as “He that dwelleth in *Sinai*.” In the following extracts from Josephus and Clement of Alexandria there appears at all events a curious parallelism between what Josephus says about the lambent fire on the Bush and what Clement says about the lambent fire on Sinai.

(1) Joseph. *Ant.* ii. 12. ἰ πῦρ γὰρ θάμνου (v.r. θάμνον) βάτων (v.r. βάτον) νεμόμενον τὴν περὶ αὐτὸν (v.r. αὐτὸ) χλόην τό τε ἄνθος αὐτοῦ παρήλθεν ἀβλαβές καὶ τῶν ἐγκάρπων κλάδων (v.r. δένδρων) οὐδὲν ἠφάνισε.

(2) Clem. Alex. 755 τῇ θείᾳ ἐπιφανείᾳ περὶ τὸ ὄρος τὸ Σινᾶ, ὁπῆνικα πῦρ μὲν ἐφλέγετο [comp. *ib.* 215 ἐπὶ φλεγομένη βάτῳ] μηδὲν καταναλίσκον τῶν φνομένων κατὰ τὸ ὄρος.

It looks as though Clement followed some tradition like that of Josephus, only (1) with a comma after νεμόμενον, (2) rendering νεμόμενον “spreading” (not “devouring”), (3) taking *Senah* as *Sinai*. According to this view Josephus meant “A fire on Sinai, spreading, left unharmed all the herbage, flower, and fruit,” and the last words may have been paraphrased by Clement as “all that grew on the mountain.”

20. The course of this investigation has led us to digress—for the purpose of illustration—from the Waters of Marah to the Fire in the Bush¹. But the results of the

Josephus himself seems to see some sort of parallelism between the "fire" round the Bush, and the lightnings on Sinai. He associates both with "graciousness." Comp. *Ant.* ii. 12. 4 (about the Bush) ἐξ ὧν ἀπάντων πλέον περὶ τῆς ἀληθείας τῷ πυρὶ νέμων, καὶ τὸν θεὸν εὐμενῇ παραστάτην ἔχειν πιστεύων with *ib.* iii. 5. 2 (about Sinai) ἄνεμοί τε σφοδροὶ λάβρον κινοῦντες ὑπὸν κατήγιζον, ἀστραπαὶ τε ἦσαν φοβεραὶ τοῖς ὀρώσι, καὶ κεραυνοὶ κατενεχθέντες ἐδήλουν τὴν παρουσίαν τοῦ θεοῦ οἷς Μωυσῆς ἔχαιρεν εὐμενοῦς παρατυχόντος.

In this last passage the connection of violent "rain," first with the giving of the Law at "Sinai," and then with "graciousness," may be illustrated (1) by Judg. v. 4 "Lord, when thou wentest forth out of Seir, when thou marchedst forth out of the field of Edom...the heavens also dropped, yea, the clouds dropped water, the mountains flowed down [in cataracts] (Gesen. 633 *b*) at the presence of the Lord, even yon Sinai, at the presence of the Lord," and (2) by Ps. lxxviii. 7—9 "When thou didst march through the wilderness...the heavens also dropped at the presence of God, even yon Sinai...thou, O God, didst send a *gracious* rain, thou didst confirm thine inheritance when it was weary." Comp. *Mechilta* (on Exod. xx. 2—3) "Tribus rebus data est lex, sc. in deserto, igne, et aquis," and *ib.* (on Exod. xx. 18) quoting Judg. v. 4, Ps. lxxviii. 9.

In Ps. lxxviii. 9, R.V. "*plentiful* rain" is an inadequate and erroneous rendering of נְדִבּוּת, a word that means (Gesen. 621 *b*) "voluntariness," or "noble graciousness," especially manifest in "generous offerings." It corresponds well to the εὐμενής of Josephus, who thus appears to be justified by Judges and Psalms in connecting God's gift of water with God's gift of the Law as a connection based on Scripture.

We have inferred also from many other considerations, both *a priori* and documentary, that this connection is probably based on actual fact. When God "*marched*" or "*strode*" through the desert with His people, water sprang up repeatedly beneath the staff of His servant Moses. This and other deliverances Moses may well have connected with the vision of the Tree, seeing continually before him the revelation of the God that "dwelleth in the Bush," or what the Jerusalem Targum (on Exod. xvii. 6) calls "*the impress of the foot on Horeb*" (see p. xlvii n. 2).

¹ As to the actual nature of the "bush," Hastings' *Dict.* (i. 334) says that it cannot be the *senna* because this "is not thorny and is too insignificant a bush (not more than 2 to 3 ft. high) to have been chosen for the theophany." The latter argument seems to assume in the Eternal a predilection for bigness that is not justified by the Bible in

digression may be more important than those of the direct investigation. The Revelation of the Fire in the Bush appears to be at the bottom of the deepest Hebrew theology. We may almost say that the Bush on Horeb is to Jews what the Cross on Golgotha is to Christians.

Moreover the story is of special interest to us because Christ Himself asked the Sadducees whether they had not "read" it, appealing to it as a proof of the Resurrection. His appeal would be reason enough—were there no other reason—for closely and reverently studying the Mosaic narrative and its context. If we do this we shall find that several considerations justify us in attaching to it much more importance than can be attached to the narrative of the two confirmatory "signs" that follow it at a little distance (Exod. iv. 1—9), (1) the rod converted to a serpent and restored to its original shape; (2) the hand first made leprous and then restored to health.

21. The Bible says that the sign of the rod-serpent is given that the *Israelites* (Exod. iv. 5) "may believe that...*the God of their fathers*" had appeared to Moses. This phrase excludes, or does not include, the Egyptians. The persons to be convinced by the second sign are not mentioned. Then it is said (*ib.* 8—9) "And...if *they* will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign. And...if *they* will not

general or Jonah's gourd and worm in particular. R. Elieser says about "the bush" that it is "the humblest (niedrigste) of all the trees in the world" (Wünsche *ad loc.* p. 34). "Trees" in Hebrew might include shrubs. Eratosthenes (Strabo 767—8 *διάμυός ἐστι γῆ κ. λυπρά, φοίνικας ἔχουσα ὀλίγους κ. ἄκανθαν κ. μυρίκην κ. ὀρυκτὰ ὕδατα*) speaks as though the sandy deserts of Arabia had only one kind of thorn. Wünsche (p. 35) quotes a saying that "the thornbush grows by every collection of waters." We ought not to be surprised if we should have to admit that the course of empires, and of the whole of the civilised and uncivilised world, has been greatly influenced by a divine lesson taught through an object "not more than 2 to 3 ft. high."

believe even these two signs, neither hearken unto thy voice, thou shalt take of the water of the river [Nile] and pour it..."

22. There are obvious possibilities of confusion here. In the first place "the voice of a sign," which might originally mean "the *report* of a sign," might be loosely taken as "sign" ("voice of" being dropped as metaphorical or unmeaning). Moreover "they," which in the last-quoted extract ought grammatically to mean Israelites, would seem (from vii. 19, where the sign is apparently worked with the Egyptians in view) to mean, or to include, others besides Israelites. "The others" are expressly included by Philo, and perhaps by Josephus who mentions "all".

23. The third "sign" (Exod. iv. 9 "thou shalt take of the water of the river...and the water shall become blood...", comp. Exod. vii. 19) presents special difficulty. Philo (ii. 93) carefully explains that this was merely a promise of a future sign. The promise was rendered credible, he says, by the other two signs, which were on quite a different footing, being, so to speak, "confidential instructions given by God to Moses (*ὑπὸ μόνου μόνος ἐπαιδεύετο*)."

Josephus (*Ant.* ii. 12. 3) entirely dissents. According to him a third "sign," too, was performed on the spot, and Moses "*took water from the neighbourhood*" for the purpose of turning it into blood!

24. Since in this last point Philo is more accurate than Josephus, we naturally ask with interest what account the two give of the actual performance of the signs. Here are some remarkable divergences:—

(i) The Bible says (Exod. iv. 29—30) "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and *did the signs in the sight of the people.*"

¹ Philo ii. 92 ἀπιστήσοντας τοὺς τε ὁμοφύλους καὶ τοὺς ἄλλους ἅπαντας, Joseph. *Ant.* ii. 12. 3 παρεκελεύετο...σήμεῖς πρὸς τὸ πιστεῦσθαι...παρὰ πᾶσι χρῆσθαι.

(ii) Philo says (ii. 94) "They, *i.e.* Moses and Aaron, having come to Egypt with one mind and soul, first gathered together the elders of the people in secret and revealed to them *the divine utterances* (χρησμούς) and how God, having taken compassion on them, promised them freedom..., and after this they were emboldened to speak to the king."

(iii) Josephus says (*Ant.* ii. 13. 1) "When they, *i.e.* Moses and Aaron, approached, the most notable of the Hebrews came to meet them....To them Moses—*since it was impossible to indicate the signs by mere words so as to produce conviction—gave the [actual] sight of them.* And the Hebrews, amazed by their extraordinary nature, took confidence...¹."

25. It will be observed that, according to the Bible, Moses repeated no signs at all, *in act*, not even to Aaron. He repeated them to Aaron, *but merely in word* (Exod. iv. 28) "And Moses *told* Aaron *all the words* of the Lord [with] which He had sent him and *all the signs* [with] which He had charged him."

26. What would naturally follow—and what did follow according to Philo—would be that Aaron, who was to be (Exod. iv. 16) "a mouth" to Moses, should *repeat these words and signs to the people, not in act but in word*, and that they should believe, as had been predicted by the Lord (Exod. iii. 16—18) "Go, and gather the elders of Israel together, *and say unto them,...* And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt...." This is Philo's view. He says that Moses and Aaron "*with one mind and soul*" informed the assembly of the "divine utterances." He means that there was perfect unity between the two. Moses revealed them to Aaron, and Aaron, as being the "mouth" of Moses, passed them on to the people.

¹ Οἷς Μωυσῆς τὰ σημεῖα ἐπεὶ πιθανῶς οὐκ ἦν λέγειν παρέσχεν αὐτῶν τὴν ὄψιν. οἱ δ' ὑπ' ἐκπλήξεως τῶν παρὰ δόξαν αὐτοῖς ὀρωμένων ἀνεθάρσουν.

27. The writer, whoever he was, of the present Hebrew text of Exod. iv. 30 *b* "*and did the signs in the sight of the people,*" was not content with Philo's view. He did not perhaps realise the truth expressed in the saying "Blessed are they that have not seen and yet have believed." He felt, with Josephus, that it was "impossible to indicate the signs by mere words so as to produce conviction," and he consequently appears to have added something to make it clear that Aaron did more than talk—"And Aaron spake all the words that the Lord had spoken unto Moses and [DID] the signs [IN THE SIGHT OF THE PEOPLE]." But in making this addition he has destroyed the Biblical and consistent view of Aaron as the "mouth" of Moses. He compels us to suppose that Aaron "*did*," before all the people, what Moses did in Horeb. Aaron, it seems, changed and rechanged his own rod, and made his own hand leprous and non-leprous—and according to Josephus must have also changed water into blood—while Moses stood by saying nothing, and doing nothing! It is not surprising that Josephus, perceiving the difficulty of this supposition, drops Aaron altogether out of the narrative rather than sacrifice the ocular demonstration afforded by the repetition of the "signs" before the Israelites ("Moses...gave them the sight of them").

28. Philo, as we have seen, uses the word *ἐπαιδεύετο* about the two confirmatory "signs" given to Moses. *Παιδεύω* in Biblical Greek sometimes means "scourge" and regularly means "chasten." *Exod. Rabba* reveals a general Jewish belief that the rod-serpent and the leprous hand indicated a "chastening" of Moses for some fault.

29. The fault would seem to be a diffidence and unwillingness to go to the aid of the flock of Israel and to stretch out his hand in their behalf. Instead of using his shepherd's staff, he throws it down; instead of stretching out his hand in action, he places it in his bosom. This is

what his conscience makes him see himself doing in two separate visions. The consequences severally follow. The rod, thrown down, becomes a serpent to sting his conscience. His hand, voluntarily isolating itself from duty to his people, as a leper is perforce isolated, is punished with leprosy¹.

30. That these signs, like those given to Gideon to encourage him for his enterprise, are on a different footing from the theophany itself, is admitted perhaps even by Josephus who says "These signs, however, came to pass for Moses at his will not only then, but all through, whenever he begged [for them]. And (?) of all these [signs] giving more weight to the Fire [than to any other] in respect of the [essential] truth and believing that he would find in God a gracious Champion, he continued in the hope that he would save his countrymen and shipwreck Egypt²." Whatever may be his exact meaning, he seems to recognise that the Theophany of the Fire was in the mind of Moses throughout his career.

31. This and previous considerations lead us to a conclusion on which, if it is true, it seems desirable to lay

¹ The prospective sign of the water changed to blood is more difficult to explain and there is no space to attempt an explanation. *Exod. Rab.* (on Exod. iv. 9) associates it with the water from the rock in Numb. xx. 11 (see *Numb. Rab.* ad loc.). On this there was a tradition that the first blow of Moses on the rock produced drops of blood, the second a deluge of water.

Origen (*Comm. Johan.* xxxii, Lomm. ii. 449) says "Now if a man will not believe these two signs, *the former being the leprosy, the latter being the restoration* (τῷ μὲν προτέρῳ ὅτι λεπρὰν ποιεῖ τὴν πρᾶξιν, τῷ δὲ δευτέρῳ ὅτι ἀποκαθίστησιν αὐτὴν εἰς τὸ κατὰ φύσιν) the water becomes blood to him."

² *Ant.* ii. 12. 4. Μωσσεῖ μέντοι τὰ σημεῖα ταῦτα οὐ τότε μόνον, διὰ παντὸς δὲ ὅποτε δεηθείη συνετύγχανεν. ἐξ ὧν ἀπάντων πλέον περὶ τῆς ἀληθείας τῷ πυρὶ νέμων καὶ τὸν θεὸν εὐμενῇ παραστάτην ἔξειν πιστεύουν τοὺς τε οἰκείους σώσειν ἠλπίζε καὶ τοὺς Αἰγυπτίους κακοῖς περιβαλεῖν.

Whiston and Hudson take ἐξ ἀπάντων, as above, partitively. But if it means "in consequence of these signs," the meaning would be that Moses "attached more weight to the theophany than he otherwise would have done in consequence of these confirmatory signs."

emphasis, namely, that to the mind of Moses the revelation of "Him that dwelleth in the Bush" was of a permanent character meaning something more than "Him that once manifested Himself in the Bush."

It was on these grounds that it was stated above that the Bush for Jews might almost be said to correspond to the Cross for Christians. Those who accept the personality of Moses may say that to Moses¹ God revealed Himself in the Bush that burned yet did not perish in somewhat the same way in which Jesus revealed Himself to Paul as the Crucified². Christ on the Cross was to the latter a permanent revelation, though the crucifixion was a thing of the past. So to Moses God, "dwelling in the Bush," manifested Himself as the Giver of Life amid Fire. This was a revelation of a permanent attribute of the One Permanent Being, better called the Eternal.

32. What was the precise meaning attached by the best Jewish thought to this revelation?

In Josephus, the fire is the prominent notion: "*the fire*,"

¹ Some (with whom I am quite unable to agree) regard Moses as little more than a mythical character. These will consistently deny the historical existence of any such theophany to Moses. Even for them it is of some importance to ascertain what was the meaning of the writer who conceived this tradition about the mythical Moses, and what influence it exerted on Jewish thought at the beginning of the Christian era.

² *Acts of John* xii. (ed. James 1897) καὶ ὅτε τῇ σταυροῦ βάτω ἐκρεμάσθη, "and when He was hung upon the bush of the cross," would afford an interesting illustration at this point, if βάτω were correct. But Dr James (*Journal of Theol. Studies*, vol. vii. p. 567) is now of opinion that τῷ ἀποβάτω, the reading of most of the MSS. (which he had conjecturally corrected to τῇ σταυροῦ βάτω) means (as Hilgenfeld had previously suggested) *the 'arúbhṭá, i.e. the Friday*, "When on the Friday He was hung (on the cross)." This is supported by the *Book of the Bee* (13th century) *Anecdota Òxoniensia* (1886) (p. 99) "As regards the name of 'arúbhṭá [*i.e. the eve of the Jewish Sabbath*], it was not known until this time [that is, the time of the Passion], but that day was called the sixth day. And when the sun became dark, and the divine care also set and abandoned the Israelitish people, then that day was called 'arúbhṭá."

he says, "emitted a voice and called Moses by name"; "thus marvellous were the divine utterances that he heard *from the fire*"; "*to the fire* Moses attached most weight¹." He seems to have had in view Deut. iv. 24 "the Lord thy God is a *devouring fire*"—only not devouring the chosen people of Israel. This view, of course, contains a truth, and it is claimed as a truth for Christians as well as for Jews in the Epistle to the Hebrews "We, too, have a God that is a consuming fire²."

33. Jewish traditional comment recognised two kinds of fire, one from above and one from below. It applies the vision to Egypt attempting to consume Israel³. So does Philo. He says that the bush was the symbol of the oppressed; the fire, of the oppressor; the angel was the symbol of "God's providence," which, "in great stillness," tames the powers of terror. By "stillness" he means the voice with which the angel spoke, "a stillness," he says, "clearer than any voice" (τρανοτέρᾳ φωνῇς ἤσυχία). Philo seems to have in his mind the "still small voice" that spoke to Elijah on Horeb, centuries afterwards. There was fire, too, but he implies its inferiority to the light (φῶς ἀνγοειδέστερον τοῦ πυρός)⁴. On the whole, Philo gives us the impression that he would have said, with the author of the story of Elijah (rather against the view of Josephus), "the Lord was not in the fire⁵."

¹ *Ant.* ii. 12. ἡ φωνὴν τοῦ πυρός ἀφίεντος κ. ὀνόμασι καλέσαντος αὐτὸν κ. ποιησαμένου λόγους, *ib.* τοσαῦτα μὲν ἐκ τοῦ πυρός θεοκλυτεῖται, *ib.* ii. 12. 4 πλέον...τῷ πυρὶ νέμων.

² Heb. xii. 29 καὶ γὰρ ὁ θεὸς ἡμῶν *i.e.* "our God as well as the God called by the Jews their God." See Westcott's note.

³ See *Exod. Rab.* on Exod. iii. 2 (Wünsche p. 35) as to what "they" *i.e.* "the ancients," said.

⁴ Philo ii. 91.

⁵ Josephus in his account of the theophany to Elijah (*Ant.* viii. 13. 7 (351—2)) σεισμοῦ τε ἐπακούει κ. λαμπρὰν πυρὸς αὐγὴν ὄρᾱ. κ. γενομένης ἡσυχίας φωνὴ θεῖα μὴ ταράττεσθαι τοῖς γινομένοις αὐτὸν παρακελεύεται, omits

34. This seems to be the truth. In the revelation to Moses as in the revelation to Elijah, the Lord was not in the fire but in the principle of life that made the fire harmless. This principle of life was revealed to Moses in the saying I AM, or rather I WILL BE—which occurs here for the first time in the Bible. At the first utterance, the word is modified so as to be a private or individual revelation (Exod. iii. 12) “I WILL BE *with thee*¹.” Then it is used without any reference except to a repetition of itself, I WILL BE WHAT I WILL BE. This revelation is morally and spiritually neutral—for it might denote futurity of anything—unless we read it in the light that comes from the Bush. But, read in that light, it teaches that God who is on the side of the afflicted, and who may be said to be in the midst of the affliction (*i.e.* the bush)², WILL BE ever the Champion of the good, ever the Eternal Life, even in the midst of fires that seem to imply death.

35. This view of the I AM and of what may be called the “baptism with fire” of the bush in Horeb, must be kept in view throughout our study of the four gospels. It indicates a connection, vital yet easily passed over, between (1) “baptism with fire” and (2) baptism (not outward but inward) with the living water that sustains the roots of spiritual life.

the statements that “the Lord was not in the earthquake, fire etc.” Note that in connection with the “voice” he uses *ἡσυχία*, the word used by Philo—but not as Philo uses it to denote the characteristic of the voice, and as the Hebrew (“still small voice”) might lead us to expect it to be used. Josephus, possibly by some confusion, takes it to mean “when the elements were still.”

¹ Mandelkern’s Concordance indicates that its first occurrence is in Exod. iii. 12 and its second in iii. 14. Aquila and Theod. render it in iii. 14 *ἔσομαι*. Both R.V. and LXX render it “will be,” *ἔσομαι*, in iii. 12. In iii. 14, R.V. text has I AM, but with several marginal variations.

² Exod. iii. 14 says “*out of the midst of the bush*” and Deut. xxxiii. 16 “*dwelleth in the bush*” (not “*out of the midst of the fire*” nor “*in the fire*”). Comp. Is. lxiii. 9 “In all their affliction He was afflicted.”

Clement of Alexandria¹ indicates a parallelism between the theophany of the thornbush and the theophany of the crown of thorns. There is more justification for it than might be supposed. Interpreted and developed by Jewish teachers, the phrase in the Law "He that dwelleth in the Bush," might fairly be said to correspond to an expression adapted from Prophecy, "He that is afflicted in our afflictions." This again corresponds to the Christian conception of Him who "so loved the world that He gave His only begotten Son" to die for the world—surely an act that betokens some "affliction" in the Father, who gave so much for an afflicted world.

Why is it that the Fourth Gospel alone speaks of "being born from above," and lays so much more stress than the synoptists lay on "life"—not "life eternal," but "life"—as the gift of the Son? Why does it alone tell us that this life cannot be sustained without support from inner sources, the "bread of life," the "flesh and blood" of the Son, "the living water"—none of which are so much as mentioned by the earlier Gospels? And why does this Gospel alone represent Jesus as saying—with apparent allusion to the theophany of the Bush—I AM?

May it not be because the fundamental doctrine of the Mosaic theophany, as interpreted by Isaiah and taught by Jesus, had been obscured by the thaumaturgic element in the earliest gospels and needed to be emphasized even at the cost of departing from the words actually used by Jesus in order to convey the thoughts that spiritually underlay His teaching?

¹ Clem. Alex. 215 ὅπως ὁ διὰ βάλτου τὸ πρῶτον ὀφθείς, ὁ Λόγος, διὰ τῆς ἀκάνθης ὕστερον ἀναληφθείς μῶς ἔργον τὰ πάντα δείξει δυνάμεως.

INDICES TO DIATESSARICA

CLUE AND CORRECTIONS OF MARK

	PAGE
I. New Testament Passages	3
II. English	9
III. Greek	17
IV. Hebrew	21

FROM LETTER TO SPIRIT

I. New Testament Passages	35
II. English and Greek	38
III. Hebrew	51

PARADOSIS

I. New Testament Passages	53
II. English and Greek	56
III. Hebrew	63

JOHANNINE VOCABULARY

I. New Testament Passages	67
II. English	83
III. Greek	88

JOHANNINE GRAMMAR

I. New Testament Passages	94
II. English	108
III. Greek	119

NOTES ON NEW TESTAMENT CRITICISM

I. New Testament Passages	130
II. English	137
III. Greek	148

CLUE AND CORRECTIONS OF MARK

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1 to 552¹.]

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
2	8	456 (iii)	8	23	244-8, 381	10	41	272 (i)
	20	334 <i>b</i>		25	382-6		42	268-72
3	5	18, 71, 334-5		26	134-6	11	1	350, 438 (v) <i>c</i>
	11-12	336-42, comp.		27	137-40, 387		9	272 (i)
		333		28	147-8		11	429 (vi)
	16	343, 455-6		29	455-6	12	1	211-18, 360 (i)
4	1	344-6		31	152-5		4	361
	1-2	192-5, 345-6		34	149, 155, 455-6		10	456 (ii) <i>a</i>
	12	129	9	2	195-209, 259-		14	466 (e) <i>b</i>
	13-15	438 (v)			63, 352, 354		15-21	397 <i>a</i>
	17	129		7-8	355-6		22-3	363 <i>a</i>
	18	347-9		11	357		25	364-6
	21	347-9		16	358		31-2	367-9
	23	350		17	359-60		38	466 (δ)-(ξ)
	24	362		18	352, 455-6		39	408-12
	24-5	157-8		20	388		43	150 <i>a</i> , 390 (i)
5	13	432-7 (i)		32-3	363 <i>a</i>			(<i>a</i>) <i>a</i>
	14	435-6		35	389-90		47	531
	15	186, 372-3		36	401-3	13	4	210
	47	254-8	10	1-14	390 (i) (<i>a</i>)-(ε),		5	131-3
	48	161-2			390 (ii) (ε)		5-6	378 <i>a</i>
6	19-20	390 (ii) (ε)		2-3	363		9	459 (iii) <i>a</i>
	24	318 (ii)		7	243		10	370
7	28	438 (v) <i>c-d</i>		9-10	263-7, 390 (ii)		17	272 (i)
8	2	351-2			(<i>a</i>)-(ε)		19	370 (i)-371
	5	154		10	390 (ii) (ε) <i>a</i>		21	447 (iii) <i>a</i>
	8	107 <i>a</i> , 198 <i>a</i>		26	373 (i)-(ii)		22	390 (ii) (γ)
	16	130		28	249		31-2	374-80
	20	385		29	79, 224-5,		35	366 <i>a</i> , 436
	21	248			250-3		53	438 (v) <i>c</i>

¹ Clue includes 1-272, Corrections 273-552.

Clue includes 1-272, Corrections 273-552.

MARK

MARK

MARK

PAR.

PAR.

PAR.

2	23	211-18, 360 (i)
	25-6	65
	26	359 <i>a</i> , 361
	27	459 (iii) <i>a</i>
3	6	466 (ε) <i>b</i>
	7	397 <i>a</i>
	8	156-8
	9	73
	10	362
	14	350, 394 <i>a</i>
	14-18	363
	19-21	363 <i>a</i>
	21-6	363 <i>b</i>
	23	364-6
	28	137 <i>a</i> , 387 <i>a</i> , 409 <i>a</i>
	28-9	367-9
	32	531
4	4	210
	5-6	131-3, 378 <i>a</i>
	9	459 (iii) <i>a</i>
	10	370
	12	387 <i>a</i>
	15	370 (i)-371
	17	447 (iii) <i>a</i>
	19	390 (ii) (γ)
	21	186, 372-3, 459 (iii) <i>a</i>
	22	373 (i)-(ii)
	24	432 <i>a</i> , 459 (iii) <i>a</i>
	26	459 (iii) <i>a</i>
	30	459 (iii) <i>a</i>
	30-2	374-80
	34	370 <i>b</i>
	36	244-8, 381
	38	382-6
	40	134-6
	41	137-40, 356, 387
5	2	146 <i>a</i>
	3-4	147-8
	5	145-7
	6	455-6
	10	150-2
	10-12	152-5
	14	455-6
	15	149
	17	155
	19	395 (i) <i>a</i>
	22	352, 455-6
	27	388
	37	515 <i>a</i>
	42	137 <i>a</i> , 387 <i>a</i> , 418 <i>a</i>
6	6	389-90

6	7	233-6, 535 <i>a</i>
	7-13	390 (i) (α)-(ε), 390 (ii) (ε)
	8	263-7, 390 (ii) (α)-(ε)
	8-9	264 <i>a</i>
	9	390 (ii) (ε) <i>a</i>
	10	459 (iii) <i>a</i>
	11	369 <i>b</i>
	11-12	243
	14	56, 391-3
	20	391-3
	29-32	394-9
	32	167-71
	33	76, 165-6, 400
	34	401-3
	37	372
	38	403 (i)
	43	404-5
7	6	466 (ε) <i>c</i>
	11	456 (iv)
	18	136 <i>b</i>
	19	342
	20	459 (iii) <i>a</i>
	24	438 (ii) <i>a</i>
	31	171 <i>a</i>
8	8	405
	9	56
	10	498 <i>g</i>
	11	466 (δ)-(j)
	12	371 <i>a</i> , 372, 406-12
	15	413, 466 (ε)
	17-18	136 <i>c</i>
	21	459 (iii) <i>a</i>
	28	487 (i) (β)-(γ)
	29	414-17
	31	226-7, 418
	38	428
9	1	459 (iii) <i>a</i>
	2	419-21
	3	522(i)-(iv) and (vii), 527
	4	352-3
	6	123 <i>a</i> , 422-4, 540
	7	417 <i>a</i>
	9	141-4
	11	357 <i>a</i>
	12	426
	19	425, 425 (i), 449
	28	357 <i>a</i>
	31	426-8, 459 (iii) <i>a</i>
	34	431 (ii)

9	35	429-31 (ii)
	37	270
	41	268-72
	48-9	434
	50	432-7 (i)
10	1	438 (i)-(v), 466 (γ)
	2	466 (γ)
	10	466 (γ)
	21	162-4
	22	392 <i>a</i> , 439-42
	24	259
	25	444 (i)-(ii)
	26	443
	28	447 (iv)
	29	446
	30	445-7 (iv)
	34	418, 488 <i>a</i>
	38	427
	43-4	429-31
	46	61-8
	46-7	448
	51	351 <i>b</i>
11	2	237-9, 449
	7	449
	11	452 <i>a</i> , 453
	17	459 (iii) <i>a</i>
	19	390 (i) (δ), 450-3
	19-20	116 <i>a</i>
	22	372
	22-3	454
	29	456 (i)-(iv)
	32	372, 454
12	1	459 (iv)
	7	457-8
	9-10	459 (i)-61
	12	83 <i>b</i>
	13	466 (ε) <i>a</i>
	15	449, 466 (β)
	23	459 (v)
	26	487 (i) (β) <i>c</i>
	28	459 (vi), 461 <i>d</i> , 462-9
	32	459 (vi), 462-7
	34	459 (vi), 462-7
	35	459 (iii) <i>a</i>
	37	393 <i>a</i> , 459 (v)
	37-8	470
	38	413, 459 (iii) <i>a</i> , 471-2
	40	472 <i>a</i>
	41	390 (ii) (δ)
	43	409 <i>a</i>
	48	428
13	7	

Clue includes 1-272, Corrections 273-552.

MARK			MARK			LUKE		
		PAR.			PAR.			PAR.
18	31	361	16	10	531	8	9	370
	35	222 <i>a</i>		13	531		12	370 (i)-71
14	1	223		14	487 (i) (<i>e</i>) <i>a</i>		13	447 (iii) <i>a</i>
	19	535 <i>a</i>					14	390 (ii) (<i>γ</i>)
	23	141, 243					16	186, 372-3
	25	409 <i>a</i> , 485					17	373 (i)-(ii)
	30	219-22					18	432 <i>a</i>
	36	459 (iii) <i>a</i>					20	531
	43	352-3					22	244-8, 331
	44-5	473-7					23-4	332-6
	47	478-82, 491 <i>b</i>					25	134-40, 387
	49	178					27	146 <i>a</i> , 147-8
	51	515 <i>a</i>					28	455-6
	54	177-85					31	150-2
	61	372, 414-17, 483					31-2	152-5
	62	484 (i)-485					35	140, 455-6
	65	482 <i>c</i> , 486-93					37	155
	66	178, 493					39	395 (i) <i>a</i>
	67-8	494-8					41	352, 455-6
	69-70	479, 494-8					44	388
	71	494-8					55	418 <i>a</i>
	72	499-501					9	1-6
15	1	449						390 (i) (<i>a</i>)-(<i>e</i>), 390 (ii) (<i>e</i>)
	2	503 (i)					2	243
	5	56-60					3	263-7, 390 (ii) (<i>a</i>)-(<i>e</i>)
	6	502 (i), (iv)					5	369 <i>b</i>
	7	502 (vi) <i>c</i>					7	391-3
	8	502 (i), (iv)					10	167-71, 394-9
	9	56, 502-4					11	76, 165-6, 400-3
	10-11	503 (ii)					12	167
	11-12	502-4					13	372, 403 (i)
	15	490, 493 <i>b</i> , 502 (v)-(vii)					17	404-5
	20	505					19	487 (i) (<i>β</i>)-(<i>γ</i>)
	22	505					20	414-17
	24-5	506					22	226-7, 418
	25	81-3					26	428
	26	506 (i)-(iii)					29	419-21, 522 (i)- (iv) and (vii), 527
	32	507-8					30	352
	34	81-3, 137 <i>a</i>					33-4	422-4
	35	479					34	123 <i>a</i>
	37	137 <i>a</i> , 509-14					35	417 <i>a</i>
	39	172-7, 415 <i>a</i> , 479, 514					36-7	141-4
	40	506 <i>a</i>					41	425, 425 (i), 449
	41	515-16					44	426-8
	42-3	517-19					45	527 <i>b</i>
	46	520-1, 527 <i>c</i> , <i>k</i>					46	431 (ii)
	47	506 <i>a</i>					48	270, 429-31 (ii)
16	1	527 <i>g-k</i>					58	385
	3-4	527 <i>a-d</i>					59	248
	5	522 (i)-(iv), 523-7					10	233-6
	8	528-33						

Clue includes 1-272, Corrections 273-552.

LUKE			LUKE			LUKE		
		PAR.			PAR.			PAR.
10	4	390 (ii) (ε) <i>a</i>	18	35-7	448	23	25	502 (v)-(vii), 503 (iii) <i>a</i>
	4-5	266 <i>a</i>	19	24	479		26	505
	11	390 (i) <i>a</i> , 390 (i) (γ) and (ε)		30	237-9, 449		33	505-6
	19	192		35	449		35	466 (β) <i>a</i> , 507-8
	24	272 (i)	20	3	456 (i)-(iv)		37	507-8
	25-8	462-9		6	372, 454		38	506 <i>a</i> , 506 (i)-(iii)
	25 foll.	466 (η) <i>c</i>		14	457-8		46	137 <i>a</i> , 509-14
	28	459 (vi)	15-17	459 (i)-61		47	172-7, 415 <i>a</i> , 514	
	37	466 (η) <i>d</i>		19	461		49	515-16
11	14	363 <i>a</i>		20	466 (ε) <i>a</i>	50-2	517-19	
	16	466 (δ)-(ζ)		23	466 (β)		53	520-1, 527 <i>c</i>
	17	364-6		24	449		56	527 <i>g-k</i>
	24	150 <i>a</i> , 390 (i) (<i>a</i>) <i>a</i>		33	459 (v)	24	1	527 <i>g-k</i>
	29	372, 406-12		39	459 (vi), 462-7		2	527 <i>a-d</i>
	45-6	466 (η) <i>a</i>		44	459 (v)		4	522 (i)-(iv), 523-7
	47	272 (i)		45	470		9	487 (i) (ε) <i>a</i>
	51	438 (v) <i>a</i>	21	47	472 <i>a</i>	9-11	528-33	
12	1	413, 466 (ε)		390 (ii) (δ)			33	487 (i) (ε) <i>a</i>
	2	373 (ii)		9	428			
	5	249		37	116 <i>a</i> , 390 (i) (δ), 450-3			
	6	79, 224-5, 250-3	22	1	223			
	10	367-9		18	485			
	14	259		26	429-31 (ii)			
	46	466 (ε) <i>c</i>		28	480 <i>b</i>			
	56	466 (ε) <i>c</i>		32	501 <i>a</i>			
13	9	456 (iv)		34	219-22			
	15	466 (ε) <i>c</i>		36-8	480			
	18-19	374-80		47	352-3			
	22	389-90		47-8	473-7			
	35	485 <i>a</i>		49	491 <i>b</i>			
14	1	466 (β) <i>a</i>		49-50	478-82			
	34	432-7 (i)		55	178-85, 493 <i>d</i>			
15	25-32	429 (v)		56	178-85, 493-8			
16	13	318 (ii)		57-60	494-8			
	14	466 (β) <i>a</i> , 466 (γ)		61	459 (vi)			
	22	449		61-2	499-501			
17	3	232		63-5	486-93			
	4	228-32		67-70	483-5			
	6	372, 454	23	1	449			
	11	438 (i)-(v)		2	503 (i)-(ii)			
	24	522 (ii)-(iv)		4	506 (iii) <i>a</i>			
18	22	162-4		5	503 (i)-(ii)			
	23	392 <i>a</i> , 439-42		6-12	503 (iii) <i>a</i>			
	25	444 (i)-(ii)		9	56-60			
	26	443		11	487 (i) <i>a</i>			
	28	447 (iv)		12	503 (iii) <i>a</i>			
	29	446		14	506 (iii) <i>a</i>			
	30	445-7 (iv)		14-15	503 (iii)			
	32-3	488 <i>a</i>		16	56, 502-4			
	33	418 <i>a</i>		18	502-4			
	35	61-8		20	502-4			
				22	493 <i>b</i> , 502-4, 506 (iii) <i>a</i>			

JOHN		
		PAR.
1	33	383
	34	417 <i>a</i>
	36	459 (vi)
	42	459 (vi)
	51	343
3	16-21	342
	22	334 <i>b</i>
	31-6	342
4	46	107 <i>a</i>
6	1	171 <i>a</i>
	13	405
	15	397 <i>a</i>
	31	167
	68-9	414, 417 <i>b</i>
7	25	334 <i>b</i>
	9	487 (i) (γ)
11	55	71, 334 <i>b</i>
12	6	527 <i>f</i>
	38	129, 470
13	27	191, 477 <i>a</i>
	33	259
18	2	476
	5	476, 484 (i) <i>c</i>
	8	484 (i) <i>c</i>
	10	480
	17	494-8
	18	177-85
	22	479, 487 (i) (<i>a</i>), 493 <i>a</i>

JOHN

1	33	383
	34	417 <i>a</i>
	36	459 (vi)
	42	459 (vi)
	51	343
3	16-21	342
	22	334 <i>b</i>
	31-6	342
4	46	107 <i>a</i>
6	1	171 <i>a</i>
	13	405
	15	397 <i>a</i>
	31	167
	68-9	414, 417 <i>b</i>
7	25	334 <i>b</i>
9	8-9	487 (i) (γ)
11	55	71, 334 <i>b</i>
12	6	527 <i>f</i>
	38	129, 470
13	27	191, 477 <i>a</i>
	33	259
18	2	476
	5	476, 484 (i) <i>c</i>
	8	484 (i) <i>c</i>
	10	480
	17	494-8
	18	177-85
	22	479, 487 (i) (α), 493 <i>a</i>

Clue includes 1-272, Corrections 273-552.

JOHN		PAR.
18	23	493 <i>c</i>
25		179 <i>a</i> , 494-8
26		498
27		494-8
30		503 (i) <i>a</i>
33		503 (i) <i>a</i>
38		506 (ii)
39-40		502-4
19	1	493 <i>b</i> , 502 (v)
	3	487 (i) (a)
	4	506 (iii) <i>a</i>
	6	506 (i) <i>a</i> , 506 (iii) <i>a</i>
	14	81-3
	15	56, 504 <i>b</i>
	16	487 (i) (a)
	19	506 <i>b</i> , 506 (i)-(iii)
	30	509 <i>a</i> , 514
	38-40	527 <i>g-l</i>
	40	521
20	1	527 <i>c</i>
	7	521, 527 <i>d</i>
	9	527 <i>h</i>
	15	527 <i>f</i>
	18	531
21	18	148
	20	501 <i>a</i>

ACTS		
1	5	338
	26	487 (i) (e) <i>a</i>
2	14	487 (i) (e) <i>a</i>
3	13	107 <i>a</i>
	22	487 (i) (β) <i>d</i>
	26	107 <i>a</i>
4	13	317 <i>a</i>
	27	107 <i>a</i>
	30	107 <i>a</i>
5	35	506 (i) <i>b</i>
7	6	429 (ii)
10	39	334 <i>b</i>
11	16	338
	19	506 (i) <i>b</i>
12	2	480 <i>a</i>
	8	390 (ii) (e) <i>a</i>
18	28	506 (i) <i>a</i>
	50	519
	51	390 (i) <i>a</i> , 390 (i) (e)

ACTS		PAR.
15	17	159
17	12	519
	23	506 (i)
23	2	479
28	4-5	192
	18	506 (i) <i>a</i>

ROMANS		
8	29	417
9	12	429 (i)-(v)
	12-31	429 (v)
10	16	470
11	20	433 <i>a</i>
13	4	430 <i>a</i>
15	19	390 <i>d</i>

1 CORINTHIANS		
1	20	465
4	11	489 <i>a</i>
15	6	487 (i) (e) <i>a</i>
16	9	343

2 CORINTHIANS		
2	12	343
3	7	420
	10	420
	15	527 <i>h</i>
11	19	393 <i>a</i>
12	7	362 <i>a</i> , 489 <i>a</i>

GALATIANS		
2	9	480 <i>b</i>
6	9	446

EPHESIANS		
4	3	437
6	14	390 (ii) (e)
	15	390 (ii) (e) <i>a</i>

PHILIPPIANS		
2	15	435

COLOSSIANS		PAR.
1	15	417
	18	417
3	15	437
4	3	343
1 THESSALONIANS		
5	13	437

2 TIMOTHY		
3	9	466 (e) <i>b</i>
HEBREWS		
1	6	417
3	11	371 <i>a</i> , 408
4	3	371 <i>a</i> , 408
	5	408
12	1	272 (i)
	6	502 (v)
13	2	272 (i)

JAMES		
5	3-4	390 (ii) (e)
1 PETER		
1	10	272 (i)
	12	272 (i)
2	20	489 <i>a</i>
	25	501 <i>a</i>
5	6	446

2 PETER		
1	19	522 (iii) <i>a</i>

REVELATION		
1	5	417
	12-15	522 (v)-(vii)
	13	390 (ii) (e)
2	18	522 (vi)
3	4	526 <i>a</i>
	8	343
	18	390 (ii) (e)
4	1	343
	4	526 <i>a</i>
	7	526 <i>a</i>
14	13	485 <i>c</i>
16	13-14	390 (i) (a) <i>a</i>
17	3	449
19	14	526 <i>a</i>
21	10	449
	12	506 (i)

CLUE AND CORRECTIONS OF MARK

II. ENGLISH

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1 to 552¹. "C. w." means "c(onfused), or c(onfusible), w(ith)." For details, the context must be consulted.]

A (*i.e.* Codex Alexandrinus) compared with B (*i.e.* Codex Vaticanus) 306-14; more accurate than B as rendering of Hebrew 33

Abiathar 65²

Abridgments 276 foll.; in Josh. 276-9; in Layamon's *Brut* 279; a. and additions, in Chron. (compared with Sam.) 280-9; a. and additions in LXX version of Dan. 290-2

Abruptness in Mk 534 (ii)

"Abyss," parall. to "country" 150-2

"Accomplish," c. w. "peace" 477 a

"Acquit," in Gk, c. w. "release" 503 (iii)

"Across," c. w. other words 12

Active (voice) c. w. passive 19, 89; c. w. causative 19

Acts, the, Petrine portions of 390 (ii) (e) a

Additions, marginal and interlinear 31 a; Gk, to O.T. 290, 296; a. and abridgments, in Chron. (compared with Sam.) 280-9, in LXX version of Dan. 290-2

"After," c. w. "afterwards" 193 a, "with" 193, "other" 245, "brother" 348 a; "after him" c. w. "another," *Corrections* p. 322 n.

"Afterwards," c. w. "after" 193 a

"Against," c. w. "to" 369 b; "against," "upon," or "went up" 506 (i)

"All," ins. or om. by LXX 380 a, 390

"Amazed," c. w. "keep" 392 a

"And," Heb., errors arising from 237-9; may mean "for" 532 a; partic. substituted for indic. w. "and" 535 (iv)

"Angel" or "messenger" 105; c. w. "king" 105 a; "angel" and "man" 526

"Another," c. w. "after him," *Corrections* p. 322 n. (comp. 245)

"Answering" 456 (i)

Anthropomorphism, Heb., corrected by LXX 24

Antoninus, connected with Esau 429 (iv)

Apostles, the, naming of 363; the term used once in Mk 394 a

Aquila, his translation of Scripture 15, 32, 315

Aramaic, conflation arising from 126-7

Araunah, the story of 285-6; his "four sons" 105-12

"Arise," applied to "seed" and "sun" 131-3; "a." and "be raised" 418

Article (Heb.) c. w. interrog. prefix 372 (comp. 409), 476; c. w. voc. prefix 476 a, 497

"Ask," c. w. "beg" 448 b-c

"Assemble," in R. V. 397 n. 3

"Astonish," c. w. "hear" 443

Awake, "keep awake," c. w. "yet" 424

¹ Clue includes 1-272, *Corrections* 273-552.

² The suggestion in 65 might be improved by supposing the original to be "the House," *i.e.* the House of God (Levy i. 224 b) and that "Habaith" became "Abiathar." Comp. Ezek. xx. 29 "the high place," LXX "Abana" or "Habana."

- B and M, in Heb. inscriptions of Christ's time, almost identical 516 a
- B (*i.e.* Codex Vaticanus) compared with A (*i.e.* Codex Alexandrinus) 306-14; less accurate than A as rendering of Hebrew 33
- Bacon, Francis, on preferring the more difficult reading 30
- Baptism, Christ's, the place of 13-14
- "Bar," "son of" 61-2
- Barabbas, "Jesus Barabbas" 502 (vi) c
- Bartimæus 61-8; s. also *Fourfold Gospel*
- Beasts, "wild b." parall. to "hungered" 192 foll.
- "Become," c. w. "behold" 432 (iii)
- Bed, "on a b." parall. to "by four" 195 foll.
- "Befall" (or "meet") c. w. "call" 472 c, 474
- "Before," c. w. "inner," *Corrections* p. 322 n.
- "Beg," c. w. "ask" 448 b-c
- "Begin," Mk's use of 535 a
- "Behold," c. w. "behold!" 455-6; "behold" c. w. "become" 434 (iii); s. also "see"
- "Behold!" parall. to "cometh" 352-3; parall. to "behold" 455-6; "b.!" rendered "straightway" 455 a; "b.!" c. w. "those" 457
- Bethabara 13-14
- Bethany 13-14, 453
- Betharaba 13-14
- Bethsaida, "a city called B." 167 foll.
- "Beyond the river," ambig. 301
- Bezae, Codex, see D
- Binding of Isaac, the 521
- "Blessed," c. w. "first-born" 417; "the B.," parall. to "God" 433
- "Boat" in Mk 167-71; "other boats" mentioned by Mk alone 245; s. also *Fourfold Gospel*
- Border (of garment) 388, 472
- "Boundary," c. w. "Galilee" 438 (ii)
- "Brother" or "brothers" 347 foll.; "b." c. w. "after" 348 a
- "But," c. w. "for" 428
- "Buy," c. w. "pure" 527 e
- "Call," c. w. "(draw) near" 386 a, 474 a; c. w. "befall" (or "meet") 472 c, 474
- Cardinal numbers, c. w. ordinal 78, 226
- "Cast," parall. to "destroy" 249
- Causative forms, c. w. non-causative 8, 19, 140, 142, 154, 244, 381, 505, 510 foll.
- "Chastise," c. w. "imprison" 502 (vi) c
- "Chiefs of the priests," c. w. "rulers" 50
- "Chosen of God, the" 417 a
- "Christ, the," a term familiar to Gentiles 417
- Chronicles, compared with Samuel 280-9, with Esdras and Ezra 294 foll.
- Chrysostom, on "shaking off dust" 390 (i) (e)
- "City," c. w. "beacon" 436 a; c. w. "mountain" 452 a; "cities and villages" parall. to "villages" 389-90
- "Clothed," c. w. "return" 149
- "Come," parall. to "light," "kindle" 186, 373 b-c; parall. to "behold!" 352-3
- Command and statement, confused 28, 85-6, 141, 240 foll., 390 (i) (γ); *Corrections* p. 7
- "Companion," Mt.'s use of 187-91
- "Compassionate," parall. to "perfect" 161-2
- Conditional prefix, c. w. interrog. 372, 409, 454
- Conflation, the nature of 20-155; rules for discovering 30-1; the sign of an early translation 32-5; caused mostly by obscurity 24-9, 300-1, by prejudice 104, by variation of grammatical form 84-94; of dates 77-80; of names 36-68; of technical terms 69-76; Hebrew 100-3; longer 95-9; in Synoptic gospels 128-65
- Confliative versions 113-27
- Confusions, of words 156-218; of idioms 219-72
- Consistency, errors springing from desire of 176 a
- "Convey," c. w. "gardener" 527 f
- "Councillor," c. w. "rich" 519 n. 3
- Counterchange, *e.g.* D simultaneously conforms Lk. to Mk and Mk to Lk. 16 a
- "Country," parall. to "abyss" 150-3; "the surrounding c." 128-9; "the c. round about Jordan" 334-5
- "Covering," c. w. "myrrh" 527 g; "covering the face" 489 b
- Crucifixion, the, predicted only in Mt. 488 a; the hour of 81-3
- "Cry," c. w. "evil" 147
- "Cure" and "heal," parall. to "teach" 401-3
- Custom, of "releasing prisoners," the 502 (i)-(iv)
- D and R confused in Heb. 90, 406, 424; in Heb. books as well as in transl. from Heb. 5

D (*i.e.* Codex Bezae) conforms Mk to Lk. and Lk. to Mk 16*a*; comp. *Fourfold Gospel*, Index, "Counter-change"

Dalmanutha 498*h*

Daniel, two versions of 17, 290-3; the LXX version 32, 118-25; exceptional nature of 24 n. 1

"Darius the Mede" 49

Dates, conflation of 77-80

"Daughters," meaning "villages" 40

"Dawn," c. w. "lightning" 522 (i)-(ii)

Day, "on the third day" parall. to "after three days" 226-7, comp. 418, 447; "after two days" parall. to "drawing nigh" 223

Definiteness, corrections for 390 (i) (δ), 534 (i); comp. 110

"Desire," c. w. "come" etc. 430*a*

"Destroy," parall. to "cast" 249

Dialogue, verbs of speech om. and ins. 459 (i)-(iv), comp. 475 n. 2; verbs of speech om. and name of speaker ins. 459 (iii) *b*

Disciples, "other seventy-two d." 232-6; may be meant by "hearers" 443; parall. to "in his teaching" 470

"Disputant," *i.e.* teacher 464

Double Tradition, the 318 (i)-(iii)

"Dove," or "Jonah" 412

"Draw nigh," s. "near"

"Drought," c. w. "mountains" 20

Dual, c. w. plural 220, 223

"Each," in Heb. 390; c. w. "man" 139

Earthquake, the, recorded by Mt. alone 172-7

Ecclesiasticus, written in Heb., *Clue* p. xviii, 20*a*

"Edom" (*i.e.* Idumæa) c. w. "Aram" (*i.e.* Syria) 6; "E." c. w. "man" 159; meaning "Rome" 429 (iv); Amos on E. 159

El-, prepos., treated as part of name 498*h*

"Elder, the" 429 (i)-(vii); "elders of," in Ezra, c. w. "captivity" in Esdras 92

"Eleven, the" 487 (i) (ε) *a*

Elision, rare in MSS. of N. T. 502 (ii) *b*

Esau and Jacob 429 (i)-(vii)

Esdras, first book of, comp. w. Ezra 113-17, w. Ezra and Chron. 294-304; less accurate than Ezra 32, 314

"Eternal life" 417 *b*

Evangelists, would naturally adopt language of O. T. 522 (vii)

"Even," c. w. "and" 237 foll.

"Evil," c. w. "cry" 147; c. w. "know" 7, 406; c. w. "neighbour" 551 n. 3

Experiments in LXX 353, 455*a*

Ezra, comp. w. Esdras 113-17, w. Chron. and Esdras 294-304; more accurate than Esdras 32, 314

Face, "from the f. of" 413; "lift up my f. to thee" parall. to "before thy f." 420*a*; "see my f.," marg. for "appear before me" 420*a*; "covering the f." 489 *b*

"Fall to the ground without," parall. to "forgotten in the sight of" 250-1

"Fame," parall. to "preaching" 129

Farthing, "two for a f." parall. to "five for two f.'s" 224-5

"Fasting" and "praying" 304-5

"Fear," connected with "wonder" 138; "fear" c. w. "see" 532

"Filled themselves against," *i.e.* "gathered themselves against" 466 (ε) *b*

"Finish," c. w. "go forth" 509*a*

"Fire," c. w. "whose" 339; c. w. "man" 434; "the Holy Spirit" and "fire" 336-42; two kinds of f. 434; answering by f. 287-9

"First," c. w. "one" 293 n. 2; "first" and "last" 429 (i) foll.; "first" meaning "the greater" 429 (vii)

"First-born," c. w. "blessed" 417

Foot, "on foot" (an error, 165-6) parall. to "followed" 76, 400; "at his feet" c. w. "with their feet" 75-6

"For," in Heb., c. w. "but" or "when" 428; c. w. "and" 532*a*

Forget, "forgotten in the sight of" parall. to "fall to the ground without" 250-1

Four, "by f." parall. to "on a bed" 195 foll.

"From," c. w. "in" (or "into") 151, 158*a*, 371, 516; c. w. "who?" 491

"Fuller," c. w. "lamb" 522 (vii)

Future (tense) c. w. past 19, 84, 87, 240 foll.

"Gabri-el," conflated as (1) "Gabriel" (2) "man to" 37

Gadarene, the, story of 145-55

"Galilæan," possible confusion of 498

"Galilee," *i.e.* "surrounding country" 128, 438 (i) foll.; c. w. "boundary" 433 (ii); "in G." parall. to "from G." 515-6

- "Garden," interpolation of 498 *f*; "g." c. w. "over against" 498 *f*
- "Gardener," c. w. "convey" 527 *f*
- "Gather" (Heb.) various senses of 396
- Genesis, style of, followed by Mk 455 *a*, 456 (ii) *a*
- Glorified, "was g." c. w. "had horns or rays" 420
- "Go," c. w. "pass the night" 116 (comp. 450-2); c. w. "send" 154; parall. to "receive" 244
- "Go forth," parall. to "pass the night" 450-2; c. w. "finish" 509 *a*
- "Go up," c. w. "kindle" 373 *b-c*; c. w. "against," "upon" 508 (i)
- God, "Living God" 416
- Gold of Ophaz 522 (v) *b*
- Good, "do g. to," parall. to "salute" 254-8
- "Great," *i.e.* "greatest" 467
- "Greater, who is" 429 (i) *a*
- Greek additions in O.T. 290, 296; Gk words transliterated in Heb. 519
- Greeks, "are always children" 429 (iv) n. 2
- "Heal" and "cure," parall. to "teach" 401-3
- "Hear," c. w. "wonder" 11, comp. 443; c. w. "keep" 392 *a*; "hearers" may mean "disciples" 443
- "Hearing," parall. to "teaching" 470
- "Heaven," c. w. "name" 446; "heaven" meaning "God" 252 *a*, 446 n. 1; "the heavens opened" 343
- Hebrew letters, some, hardly distinguishable 5-7; Heb. corruption may produce Gk corruption 498 *c*; Heb. confusions 100-3; parallels, differing 241; reduplication 137; variations in Sam. and Chron. 280-9
- "Here" and "hither," ins. for clearness in LXX 425 (i); "here" and "to me" 425 (i)
- Herod (Antipas) 466 (a) *b*; Luke's misunderstanding about 55-60; "the tetrarch" 391-3; called "king" in Mk 502 (iii); "the leaven of H." 466 (e); s. also 503 (iii) *a*
- Herodians, the 466 (e)
- Him, "to him" c. w. "not" 151, 403 (i), 423 *a*, 529
- Historic Present, freq. in Mk 534 (iii), avoided by Mt. and Lk. 505, 534 (iii)
- Holy Spirit, the, blasphemy against 367-9; "the Holy Spirit" and "fire" 336-42
- Homoeoteleuton 131 *a*
- "Honourable," c. w. "wealthy" 518-19
- "Ilorns," assigned to Moses 420
- "Ilour" (Aram.) may mean (Heb.) "look" 127
- "Household," c. w. "wife" 447 (iv) *a*
- Hundred, a 445 *a*, 527 *k*
- "Hundredfold, a" 445
- "Hungered," parall. to "wild beasts" 191 foll.
- "Hypocrisy," "hypocrite" etc. 406 (a)-(e)
- "I," changed to "the Lord" 176 *a*
- Idiom, confusions of 219-72
- "Idumæa" (*i.e.* Edom) c. w. "Syria" (*i.e.* Aram) 6; parall. to "Syria" 156-8
- "If," used interrogatively 363 *b*, 372; in Heb. adjuration 408; "if" c. w. "ye" 456 (iv); c. w. "say" 456 (iv) n. 2
- Imperative, c. w. indicative 28, 343, 390 (i) n. 1, 390 (i) (γ)
- Imperfect tense, in Gk 195; in Mk, corrected by Mt. and Lk. 535 *a*
- "Imprison," c. w. "chastise" 502 (vi) *c*
- "In" (or "into") c. w. "from" 151, 158 *a*, 371, 516; c. w. "through" 444 (i)
- Indicative, c. w. imperat. etc. 28, 240-3, 390 (i) n. 1, 390 (i) (γ)
- Infinitive, sign of, c. w. negative 529
- "Inner," c. w. "before," *Corrections* p. 322 n.
- Insertions (or interpolations), caused by literalism 21, by desire of clearness 22, by incompleteness 21, 447 (iii) *a*
- Interrogative 371-2, 409; exclamatory 357; expressed by "if" 363 *b*, 372, 409; parall. to conditional 454; expr. by Heb. article 476; c. w. participle 490-1 (comp. 374 *a*); neg. interrog. 409
- "In(to)," c. w. "from" 151, 158 *a*, 371, 516; c. w. "through" 444 (i)
- Is, "there is" (emph.) 435
- Isaac, the binding of 521
- Israel, "king of I." 508
- Jacob and Esau 429 (i)-(vii)
- "Jeremiah" 487 (i) (β) *d*
- Jeroboam, traditions about 26
- Job, exceptionally interpolated 24 n. 1
- John the Baptist, naming of 448 *b*
- "Jonah," or "dove" 412; "the sign of J." 408-12

Jordan, "on the other side of J." and "the surrounding country of J." 70-1, 438 (ii)-(v)

Joseph of Arimathæa 517-19

Joshua, abridgments in 76-9

"Judges," c. w. "men of war" 57

Justin Martyr attacks the Jews for "corrupting" the scriptures 15

"Keep," c. w. "amazed" 392 a

"Kindle," parall. to "come" 186, 373; c. w. "go up" 373 b-c

"King," c. w. "messenger" (or "angel") 105 a, 272 (i); parall. to "righteous [man]" 272 (i); parall. to "went" 466 (η) d, 502 (iii) n.; "your k." c. w. "what for you?" 502 (iii); "K. of Israel" 508

"Know," and "cause to know," c. w. several other words 7; c. w. "say" 8, 464; w. "evil" 90, 406; w. "yet" 422

"Lacking," parall. to "perfect" 163-4

"Lambs," c. w. "fullers" 522 (vii)

"Last," c. w. "one," *Corr.* p. 42 n. 2; "first" and "last," 429 (i) foll.

Legend, to be distinguished from falsehood 288

"Less, the" 429 (i)

"Life, eternal" 417 b

"Light" (n.) c. w. "see" 184

"Light" (vb) parall. to "come" 186; c. w. "go up" 373 b-c

Lightning, beneficent 522 (ii); c. w. "dawn," "hail," "morning," or "morning-star" 522 (i)-(iii)

Literalism, interpolations caused by 21

"Living God" 416

Logos, the, called "first-begotten" 417

"Look" (Heb.) c. w. "hour" (Aram.) 127

"Lord, the," substituted for "I" 176 a

Lucianus of Antioch, his transl. of O.T. 34

Luke, his misunderstanding about Herod Antipas 55-60; never writes "beyond Jordan" 438 (v); nor "sea of Galilee" 438 (v) n. 1; Luke and Matthew borrow from Mark 314-20; minor agreements of Luke and Matthew 534-41

"Man," c. w. "each" 139; w. "Edom" 159; w. "fire" 434; w. "woman" 497 b; parall. to "angel" 526; parall. to "son" 259-63; "men"

c. w. "nations" 429 (iv) n. 1; "son of m." 368 foll.

"Manifest" (vb) c. w. "remove" 373 (ii)

Mark, redundancy of, apologized for by Papias 23; conflative tendency apparent in 145 foll.; his style follows that of Genesis 353 a, 455 a, 456 (ii) a; influenced by Isaiah 459 (iv) n. 1; contains no precept to preach the gospel or the kingdom 243; includes late interpolations 325 a; termination of his gospel, "they feared" 528-33; names in, omitted in later gospels 36; priority of, to Matthew and Luke 314-30; corrections of, adopted by Matthew and Luke 323, 331 foll.; corrections of, adopted by Matthew and Luke, complete table of 542-4

Matthew, Papias on, *Clue* p. xviii; why alleged to be author of first gospel 317 a (comp. 2879); Matthew and Luke borrow from Mark 314-20; minor agreements of Matthew and Luke 534-41

Me, "to me" and "here" 425 (i)

"Meet," c. w. other words 7; "meet" (or "befall") c. w. "call" 472 c, 474

"Men of war," c. w. "judges" 57

"Messenger" or "angel" 105 a; c. w. "king" 105 a, 272 (i)

Messiah, the, identified with Israel 417

"Metamorphose," avoided by Luke 421

"Mock," parall. to "spit" 488

"Morning," c. w. "hail" or "lightning" 522 (i)

"Morning-star," c. w. "lightning" 522 (iii)

Morrow, "on the m." rep. as "on the mountain" 144

"Mountains," c. w. "drought" 20; c. w. "city" 452 a; s. "morrow"

"Myrrh," c. w. "covering" 527 g

Name, "in the n. because ye are Christ's" 268-72; "n." and "heaven" 446; "the NAME" 446; father's name not given to the son 448 d

Names, conflations of 36-68; eleven, made into twenty-four, by conflation 45; originated by phrases, prayers etc. 63 foll., comp. 498 h

Narrative, c. w. speech 19, 28, 141, 240 foll., comp. 503 (i)-(ii)

"Nations," c. w. "men" 429 (iv) n. 1

Clue includes 1-272, *Corrections* 273-552.

- "Near," "draw near," c. w. "call" 386 a, 474 a; "drawing near," parall. to "after two days" 223
- Negative, inserted, omitted, or confused 161, 529, 530; implied from previous neg. 265 a; c. w. "to him" 123 a, 161, 403 (i), 423 a, 529; neg. interrog. 409
- "Neighbour," c. w. "evil" 551 n. 3
- Nicodemus Ben Gorion 519
- "Nigh," s. "near"
- "Not," s. "negative"
- "Now," c. w. "in [due] time" 447 (i); c. w. "thou" 484 (iv) a
- Object and subject reversible 19, 335 b, *Corrections* p. 142 n. 2; object defined by Mt.-Lk. 534 (i)
- "One," c. w. "first" 293 n. 2; w. "last," *Corrections* p. 42 n. 2; w. "take" 437 (i) (j); w. "some" 463-4; "[one]" meaning "people" 506
- Ophaz, gold of 522 (v) b
- "Or," variations in LXX where Heb. omits 226
- Oral tradition 545 foll.
- Ordinal numbers, c. w. cardinal 78, 226
- Origen, on the place of Christ's baptism 14; on the "axe" and the "fire" 341
- "Other" 245, 348 a; "other boats" in Mk 245, s. also *Fourfold G.*; "others" c. w. "spices" 527 j; s. also "another"
- "Over against," c. w. "garden" 498 f; c. w. "tower" 498 g
- Papias, on Matthew, *Clue* p. xviii; apologizes for Mark's redundancy 23
- "Parables," parall. to "thoughts" or "purposes" 364-6
- Parallel books, e.g. Kings and Chronicles 15-16
- Paralytic, healing of the 195-209
- Parentheses, a source of corruption 503 (ii)
- Participle, c. w. interrog. 490-1, comp. 374 a, 527 b; s. also 491 a; substituted for indic. with "and" 535 (iv)
- "Pass the night," c. w. "go" 116, 450-2¹
- Passive (voice) c. w. active and causative 19, 89
- Past (tense) c. w. fut. 19, 84, 87, 240 foll.
- Peace of Christ, the 437
- "Peace," c. w. "accomplish" 477 a
- People, meaning "[one]" 506; "his p." c. w. "with him" 246
- "Perfect," parall. to "compassionate" 161-2; to "lacking" or "wanting" 163-4
- Peter, "sitting" or "standing" 178-9; "warming himself" 160 foll.; his confession 417
- Pharisees 466 (e)
- Philo 315
- Phylacteries 472 n. 2 and 473 a
- "Pillar," metaph. 480 b
- Pluperfect tense, non-existent in Heb. 83 a, 241 a
- Poetry, how affecting translation 306 foll.
- Pray 421 b; "praying" and "fasting" 304-5
- Prayers, "making long p." 473 a
- "Preaching," parall. to "fame" 129
- Prediction, c. w. statement of fact 242 a; s. also "future"
- Preposition, see Heb. Index ב, כ, ל, ד, ע
- Present, historic, in Mk, avoided by Mt. and Lk. 505, 534 (iii)
- "Priest," c. w. "man of understanding" 466 (η) c
- "Proclaim," Mk's use of 350; s. also 2839 a foll.
- "Pure," c. w. "buy" 527 c
- "Put," c. w. "sit" and w. "there" 505
- R and D confused 90, 406, 424, in Heb. books as well as in transl. from Heb. 5
- Rab "great," c. w. "Rabbi" 468; c. w. "judge" 472 c
- Raise, "be raised" and "arise" 415
- Read, "how readest thou?" 469 a
- "Receive," parall. to "went" 244
- Reduplication, Heb. 137, 387 a; dropped in LXX 373 (ii) a
- "Rejoice," c. w. "together" 470 (iii)
- Relative, freq. om. in Heb. 370 (i); om. after Heb. "man" 476 b, comp. 87 n. 2, 497 c
- "Release," in Gk, c. w. "acquit" 503 (iii)
- "Remove," c. w. "manifest" 373 (ii)
- "Repeat," c. w. "sit" 9, 11
- "Return," c. w. "sit" 9, 149; c. w. "clothed" 149

¹ Add Josh. viii. 13 R.V. txt "went," marg. "lodged."

- "Reveal," c. w. "roll" and "grave-stone" 527 *d*
 "Rich," c. w. "councillor" 519 n. 3
 "Righteous [men]," parall. to "kings" 272 (i)
 "River," parall. to "young man" 304-5
 Robes, "walking in r." 472
 "Roll," c. w. "reveal" and "grave-stone" 527 *d*; "stones of rolling," *i.e.* "great stones" 527 *b*
 Rome, signified by Edom 429 (iv)
 "Rubbing with their hands," parall. to "making a way" 210-18
 "Rulers," c. w. "chief priests" 59
 Sadducees 466 (δ)-(ζ)
 "Salt" 432-7; metaph., use of 434 foll.; salting of sacrifices 434
 "Salute," parall. to "do good to" 254-8
 Samuel, the book of, compared with Chronicles 280-9
 "Say," c. w. "know" 8, 464; c. w. "if" 456 (iv) n. 2; "saith Jesus" in Oxyr. Logia 535 (v); s. also "dialogue" and "speech"
 Scribes, the 466 (η)
 "See," c. w. "light" 184; w. "those" 457; w. "fear" 532
 "Send," c. w. "go" 154
 Septuagint, the, errors in 3, 15 foll., 32 foll., 314, 466 and see *passim* *Clue* and *Corrections*; abridges and amplifies 290; dislikes anthropomorphism 289; deviated from by later translators 15; experiments in 353, 455 *a*
 "Serve oneself with," *i.e.* "employ for service" 429 (ii)
 Seven, "s. times turn," parall. to "seventy times s." 228-32
 Seventy, "s. times seven," parall. to "seven times turn" 228-32; "other seventy [two] disciples" 233-6
 "Shall be," ambig. 431 (i)
 "Sheol" 548 (3)
 Sirach 20 *a*
 "Sit," c. w. "repeat" 9, 11; w. "return" 9, 149; w. "put" 506; Peter "sitting" or "standing" 178-9
 "Skin," c. w. "aspect" or "colour" 421 *a*
 "Some," c. w. "one" 463-4
 "Son," parall. to "man" 259-63; "son of," conflated as part of name 37; "son of man" 368 foll.; "Son of God, a, or the," 415 *a*; a son not called by the father's name 448 *d*; "a son of sixty-two years," *i.e.* "sixty-two years old" 125 *b*
 Speech, c. w. narrative 19, 28, 141, 240-3, comp. 503 (i)-(ii); variously assigned 459 (i)-(iv)
 "Spices," c. w. "others" 527 *j*
 "Spit," parall. to "mock" 488
 Staff, "nothing except a s." parall. to "nor a s." and "neither a s." 264-6; but see also 2888
 "Stand," Peter "sitting" or "standing" 178-9; "they that stood by," *i.e.* attendants 479
 Statement of fact, c. w. command 28, 85-6, 141, 240 foll., 390 (i) (γ)
 Stone, "s. of rolling," *i.e.* "great s." 527 *b*
 "Straightway," c. w. "Behold!" 455 *a*
 Subject and object reversible 19, 335 *b*, *Corrections* p. 142 n. 2; defined by Mt.-Lk. 534 (i)
 Subjunctive, Heb., non-existent 240
 "Such and such," conflated as "God's Faith" 44
 "Surrounding country, the" 128-9
 Swords, not habitual for pilgrims 480 n. 1
 Symmachus, his transl. of scripture 15 n. 2
 Synoptic Gospels, the, conflations in 128-55; confusions of words in 156-218; confusions of idioms in 219-72
 Synoptists, the, relation between 322
 Syria (*i.e.* Aram) c. w. Idumæa (*i.e.* Edom) 6; parall. to Idumæa 156-8
 "Take," c. w. "one" 487 (i) (ζ)
 Tarshish 522 (v) *c*
 "Teach," parall. to "cure" and "heal" 401-3
 "Teacher," c. w. "man of understanding" 466 (η)
 "Teaching," parall. to "hearing" 470; "in his t." parall. to "disciples" 470
 Technical terms, conflation of 69-76
 "Tempting" 465
 Tetrarch, Herod the 391-3
 "That," c. w. "verily" and w. "when" 459 (v)
 Them, "to them" c. w. "therefore" 432
 Theodotion, his transl. of scripture 15, 32, 315
 "There," c. w. "put" 506

"Therefore," c. w. "not thus" 94; w. "to you" and "to them" 432
 "Thing," c. w. "word" 369 a
 "Third day, on the," parall. to "after three days" 226-7
 "This [woman]," c. w. "thus" 311 n. 1; "those" c. w. "Behold!" and w. "see" 467
 "Thou," c. w. "now" 484 (iv) a
 Three, "after t. days" parall. to "on the third day" 226-7
 Thrice, "before the cock crow twice thrice..." 219-22, s. "twice"
 "Through," c. w. "in(to)" 444 (i)
 "Thus," c. w. "this [woman]" 311 n. 1
 Time, "in [due] t." c. w. "in this t." (i.e. "now") 447 (i)
 "To," c. w. "against" 369 b
 "Together," c. w. "rejoice" 470 (iii)
 Tradition, oral 545-52
 Transfiguration, the 419-21
 Translation, the evidence needed to prove 1-2; specimens of Gk error in 7-12
 Transliteration, s. "Greek"
 Triple Tradition, the 318 (i)-(iii)
 "Tunics, two" 390 (ii) (c) a
 Twelve, instructions to the 390
 Twice, "before the cock crow twice thrice..."¹ 219-22
 Two 220 a, 224 foll., 234; "after t. days," parall. to "drawing nigh" 223
 "Understanding, a man of," c. w. "teacher" 466 (η); w. "priest" 466 (η) c
 "Upon," c. w. "against" and w. "went up" 506 (i)
 "Valley," conflated as part of name 38
 Vaw (Heb.) meaning purpose 474 b
 "Verily," c. w. "that," and w. "when" 459 (v); "verily I say" 409
 "Villages," transl. of Heb. "daughters" 40; parall. to "cities and villages" 389-90

Vocative prefix, c. w. article and w. interrog. 476 a; confused by LXX 497 b

Vowel-points, introduced in 6th or 7th century 4

"Wanting," parall. to "perfect" 163-4
 Warm, Peter "warming himself" 180 foll.

Way, "making a w." parall. to "rubbing with their hands" 210-18

"Wealthy," c. w. "honourable" 518-19

"What," c. w. "who?" 502 (ii) b

"When," c. w. "who" 370 b; w. "but" and "for" 423; w. "that" and "verily" 459 (v)

"Where is your faith?" i.e. "ye have no faith" 134-6

"Who," (rel.) c. w. "when" 370 b; "whose" c. w. "fire" 339

"Who?" c. w. "from" 491; w. "what?" 502 (ii) b

"Why?" the rhetorical 548 (3)

"Wife," c. w. "household" 447 (iv) a

Wise, the 466 (η)

"With," c. w. "after" 193, 245;

"with him" c. w. "his people" 246

"Woman," c. w. "man" 497 b

"Wonder," c. w. "hear" 11; wonder connected with fear 138

"Word," c. w. "thing" 369 a

Words, confusions of 156-218

"World, of the," ins. or om. 436

"Ye," c. w. "if" 456 (iv); "to you" c. w. "therefore" 432

"Yet," c. w. "keep awake" 424; w. "know" 423

"Young man," parall. to "river" 304-5

"Younger, the" 429 (i) foll.

Zacharias, the name of, why proposed to be given to his son 448 b

¹ The interpretation suggested in 219 foll. is now confirmed by the recently discovered Heb. of Sir. xiii. 7 (Heb.) "Times two [nay] three," Gk "twice or thrice," Syr. (Walton) "una aut altera vice."

CLUE AND CORRECTIONS OF MARK

III. GREEK

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1 to 552¹. The reasons for combining two Gk words, e.g. (1) ἀγοράζω and καθαρός, and (2) ἄγω and φέρω, may be quite different, and must be ascertained from the context.]

Ἀγοράζω and καθαρός 527 *e*
 ἀγράμματος 317 *a*, s. also 2879
 ἄγω and φέρω 449
 ἀδικία and ἀναβαίνω 506 (iii)
 αἰνέω and εὐφραίνομαι 460 (ii)–(iii)
 αἰτέω and πυνθάνομαι 448 *b*
 αἰτία 506 (i) *a*, 506 (iii) *a*
 ἀκοή i.e. “teaching” 470; s. also 129
 ἀκούω, confused in transl. from Heb. 392–3; ἀκούσαντες ins. 461 *d*
 ἀλλήλων: μετ’ *ἀ.* 437
 ἄλλοι and ἕτεροι 487 (i) (β) *a*
 ἄμα and εὐφραίνομαι 470 (iii)
 ἄμην, how used 409
 ἀναβαίνω and ἐμβαίνω 244 n. 1; *ἀ.* and ἀδικία 506 (iii)
 ἀνάβασις, Heb. “leaf” 378 *a*
 ἀναβλέπω 527 *a*
 ἀναιρέω act. and mid. 125 *a*
 ἀνακυλίω and ἀποκυλίω 527 *c*
 ἀνασεύω 503 (i)
 ἀναχωρέω and ὑποχωρέω 397 *a*
 ἀνὴρ and ἕκαστος 139 n. 2
 ἄνθρωπος and *ὁς* 497 *c*, comp. 87 n. 2
 ἀνίστημι, ἐγείρω, and ἐξεγείρω 418 *a*
 ἀνοια and ἀνομία 466 (ε) *b*
 ἀνομία and ἀνοια 466 (ε) *b*
 ἄπ’ ἄρτι 485 *a–c*
 ἄπο, ἐκ, and ἐν 516 *a*; ἀπὸ τότε and ἐκατόν 445 *a*
 ἀποδέχομαι and εἰσδέχομαι 401 *a*
 ἀποκρίνομαι 456 (i)
 ἀποκυλίω and ἀνακυλίω 527 *c*
 ἀπόλλυμι 460 (i); ἀπολύει and ἀπολλύει 504

ἀπολύω “release” or “acquit” 503 (iii); ἀπολύει and ἀπολλύει 504
 ἀπορέω and ποιέω 393 *b*
 ἀποσπάω act. and mid. 481 *a*
 ἀποστέλλω and φέρω 449
 ἀπώλεια 460 (i)
 ἄρτι and νῦν 485 *b*
 ἄρχομαι in Mk 535 *a*
 ἀρχων and ἀπὸ παντός 502 (iii) n.; *ἀ.* and παιδεύω 502 (vi) *a–c*
 ἀσεβής 434 n.
 αὐλή, Corrections p. 322 n.
 αὐλίζομαι and πορεύομαι 450–2
 αὐτός: αὐτή and ἐρχομαι 448 *a*; αὐτοῖς and ἐαυτοῖς 437; αὐτῷ and οὐ 423 *a*
 ἀφίστημι: ἀποστήναι “rebel” and παιδεύω 502 (vi) *a*

Βάλλω: βαλεῖν and λαβεῖν, ἔβαλον and ἔλαβον 377 *a*, 486 *a*
 βαστάζω and κλέπτω 527 *f*
 βλασφημέω 493 *b*
 βλέπω: βλέπετε 413 *a*
 βοάω and λέγω 475
 βραχίων and σπέρμα 121 n. 4

Γῆ 334 *b*
 γίνομαι and ζάω 484 (iii) n. 1; γ. and ὁράω 484 (iii); ἐγένετο and ἰδοὺ 456 *a*
 γόνατα and σιαγόνα 487 (i) (ς) *a*

Δέ: adopted agst Mk by Mt.-Lk. 536 (vi); δέ and καί in LXX 537–9; εἶπεν δέ discontinued in LXX from Exod. xx. 22 to end of Chron. 538

¹ Clue includes 1–272, Corrections 273–552.

δέρω 493 c
 δέσμιος and παιδεύω 502 (vi) c
 διαμένω 480 b
 διαπορεύομαι 390
 διὰ τῆ, and τῆ, parall. to ὅτι 357 a
 διδάσκαλος, διδάσκω, and συνίημι 466 (η)
 διδωμι ἐν φωνῇ 511 a
 διέρχομαι and εισέρχομαι 444 (i)
 διώκω "tremble at," *Corrections* p. 321 n.
 δοῦλος, παῖς, and υἱός 107 a
 δουλόω 429 (ii)

ε, ο, and c interchanged 493 c
 ἐάν interrog. 409 d; ἐάν and λέγω 456
 (iv) n. 2; ἐάν and πλὴν 484 (ii) a
 ἐαυτοῖς and αὐτοῖς 437
 ἐγείρω 487 (i) (β) d; ἐ, ἐξεγείρω, and
 ἀνίστημι 418 a
 ἐγώ: ins. and om. 456 (iii); ἐγώ εἰμι
 484 (i) a foll.; ἐγώ and εἶπεν 484 (i) b
 εἰ interrog. 409
 εἰ μή 361, comp. 359 a
 εἶδον and εἶπον 482 b; εἶδον and ἰδοῦ
 456 a-b
 εἰμι: ἐγώ εἰμι 484 (i) a foll.; οὐκ εἰμι
 496 a; τὸ ἐσόμενον, only once in N.T.
 482 a
 εἶπον: εἶπεν etc. om. or ins. in dialogue
 459 (i)-(ii); εἶπεν substituted for λέγει
 535 (v); ἐ. and οἶδα 464 a; εἶπον and
 εἶδον 482 b; ἐμβλέψας and εἶπεν 459
 (vi); ἐγώ and εἶπεν 484 (i) b
 εἰρηνεύω 437
 εἰς and ἐπὶ interchanged in LXX 369 b
 εἰς and τινές 483; εἰς and κατέχω or
 κρατέω 487 (i) (ς) b
 εἰσδέχομαι and ἀποδέχομαι 401 a
 εισέρχομαι and διέρχομαι 444 (i)
 ἐκ, ἀπό, and ἐν 516 a
 ἑκαστος and ἀνὴρ 139 n. 2; ἐκάστη πόλις,
 Heb. "city and city" 390 a
 ἐκτόν and ἀπὸ τότε 445 a
 ἐκεῖ and καί 506 a; ἐ. and τίθημι 506 b
 ἐκκεντέω and κατορχέομαι 483 b
 ἐκμυκτηρίζω 466 (β) a
 ἐκπορεύομαι and ἐξέρχομαι 390 (i) (δ)
 ἐκτινάσσω 390 (i) a, s. also *Fourfold*
Gospel
 ἐκφοβός, *Corrections* p. 315 n.
 ἐλάττων 429 (i) foll.; parall. to ἥττων
 379 n. 2
 ἐλεέω in LXX, Heb. "gather" 401 b
 ἐμβλέπω: ἐμβλέψας and εἶπεν 459 (vi)
 ἐμπτύω 488
 ἐν, ἀπό, and ἐκ 516 a
 ἐνελεώ 520

ἐντυλίσσω 521
 ἐνώπιον, *Corrections* p. 321 n.
 ἐξαίρετος 525 b
 ἐξαίρω, v. τ. for ξηραίνω 403 a
 ἐξεγείρω, ἐγείρω, and ἀνίστημι 418 a
 ἐξέρχομαι and ἐκπορεύομαι 390 (i) (δ)
 ἐξολεθρεύω 460 (i)
 ἐορτή: κατὰ δὲ [τὴν] ἐορτήν 503 (i) n. 1
 ἐπερωτάω and ἐρωτάω 456 (ii) a, 466 (δ) a
 ἐπί: interchanged w. εἰς in LXX 369 b;
 w. dat. of pers. 506 (i) b; confused w.
 ἐτι 422 a
 ἐπιβαλὼν, meaning of 499
 ἐπιβλέπω and ἐπιστρέφω 501 a
 ἐπιγραφή 506 (i) n. 2
 ἐπιγράφω 506 (i) n. 2
 ἐπιρράπτω 358¹
 ἐπίσταμαι 497 a
 ἐπιστρέφω and ἐπιβλέπω 501 a
 ἐρχομαι in Theod., αὐτή in LXX 448 a;
 ἐ. and φέρω 505 a
 ἐρωτάω and ἐπερωτάω 456 (ii) a, 466 (δ) a
 ἐσχάτον as prep., *Corrections* p. 319 n.
 ἔσω and ἔως, *Corrections* p. 322 n.; ἔσω
 and κατὰ πρόσωπον ib.; ἐσώτατος ib.
 ἐταῖρος, Mt.'s use of 187-91
 ἔτεροι and ἄλλοι 487 (i) (β) a
 ἐτι and ἐπὶ 422 a
 εὐθύς, Heb. "behold!" 353 a, 455 a
 εὐσχήμων 519
 εὐφραίνομαι and αἰνέω 460 (ii)-(iii); ἐ.
 and ἄμα 470 (iii)
 ἔως and ἔσω, *Corrections* p. 322 n.;
 ἔ. and νεανίσκος 524
 ἑωσφόρος 522 (iii) a

Ζάω and γίνομαι 484 (iii) n. 1

"Ἦττων parall. to ἐλάττων 379 n. 2

Θέλω: τί θέλεις; 502 (ii)
 θεραπεύω and ἰάομαι 400-403 a

Ἰάομαι and θεραπεύω 400-403 a
 ἴδιος: τὰ ἴδια and οἶκος 447 (iv)
 ἰδον (sic) and ἰπον (sic) 482 b
 ἰδοῦ, never used by Mk in narrative
 455; ἰ. and ἐγένετο 466 a; ἰ. and
 εὐθύς 465 a; s. also 482 b
 ἱερεὺς and συνετός 466 (η) c¹
 Ἰησοῦν, spelt ἰ, ins. or om. after α
 504 a
 ἱλεως and μηδαμῶς 460 (iii) a
 ἱνα in LXX, καί in Theod. 474 b
 Ἰουδαία 438 (iv) n. 1
 ἰπον (sic) and ἰδον (sic) 482 b

¹ Add ref. to Steph. *Thes.* 1754, shewing that in Nonn. *Dion.* ix. 3 ἐπέγραφε is prob. corrupt for ἐνέγραφε.

Καθαρός and ἀγοράζω 527 *c*
καί in Theod., ἵνα in LXX 474 *b*; καί
and ἐκεῖ 506 *a*; καί and δέ in LXX
537-9

καιρός: πρὸς καιρόν 447 (i) *a*
κακός and φίλος 551 *n. 3*
καλέω and κλαίω 313 *a*
καλῶς 432 *a*, 433 *a*
κατέναντι and κῆπος 498 *f*
κατέχω, *s.* κρατέω
κατορχέομαι and ἐκκεντέω 488 *b*
κῆπος and κατέναντι 498 *f*
κλαίω and καλέω 313 *a*
κλέπτω and βαστάζω 527 *f*
κονιορτός and χοῦς 390 (i) (*ε*)
κράσπεδον 388
κρατέω (or κατέχω) and εἰς 487 (i) (*ξ*) *b*
κρίνω and μέγας 472 *c*
κύκλω 390 *b-d*
κύριε: *om.* and *ins.* 351; *parall.* to
Ῥαββουνεῖ 351 *b*

Λαμβάνω ράπισμα 486 *a*, 492, 492 *a*;
λαβεῖν, ἔλαβον *etc.* confused with
βαλεῖν, ἔβαλον *etc.* 377 *a*, 486 *a*
λέγω: *om.* and *ins.* in dialogue 459
(i)-(ii); ἔλεγεν in LXX and Mk 459
(iii) *a*, 535 (v); λέγει in Mk replaced
by εἶπεν in Mt.-Lk. 535 (v); λ. and
βοάω 475; λ. and εἶν 456 (iv) *n. 2*
λίτρα 527 *b*
λόγος and συντέλεια 422 *a*, *comp.* 123 *a*
λυπέω in LXX and N.T. 440 *n. 2*

Μάλλον in LXX 503 (iv) *a*
μανθάνω and πειράζω 466 (η)
μαρτύριον: εἰς μ. αὐτοῖς *parall.* to εἰς μ.
ἐπ' αὐτοῖς 369 *b*
μαστιγῶν and φραγελλῶν 493 *b*
μάστιξ and νόσος 362; *s.* also 490
μάχαιρα 430 *a*
μέγας and κρίνω 472 *c*
μείζων 429 (i) *fol.*
μέλλω inserted 427
μέσος: ἐν μέσῳ = Heb. *oikla* 355 *a*
μετά 193 *a*; οἱ μ. 495 *b*
μηδαμῶς and ὅπως 460 (iii) *a*

N abbreviated in Gk MSS. 360 *a*
νεανίσκος and ἔως 524
νομικός 466 (η)
νόσος 390 (i) (*β*); *v.* and μάστιξ 362
νῦν and ἄρτι 485 *b*; νῦν and σύ 484 (iv) *a*

Ξηραίνω, *v. r.* ἐξαιρώ 402 *a*

O, ε, and c, interchanged or dropped
493 *c*

ὁ, τίς, and vocative 476 *a*; οἱ δέ, mean-
ing of 487 (i) (*β*) *b*, 487 (i) (*δ*)-(i)
ὁδοποιέω and ὁδὸν ποιέω 211 *b*
οἶδα and εἶπον 464 *a*
οἰκία, Heb. ἐν μέσῳ 355 *a*
οἶκος and τὰ ἴδια 447 (iv); ὁ. and πάντα
447 (iv)
ὀλέθριος 460 (i)
ὀλιγο- in compounds 135
ὀράω and γίνομαι 484 (iii)
ὄρια in LXX 438 (ii) *a*
ὄς and πῦρ 339; ὄς and ἀνθρωπος 497 *c*,
comp. 87 *n. 2*
ὅτι, *parall.* to τί and διὰ τί 357 *a*
οὐ and αὐτῷ 423 *a*; οὐκ εἰμι 496 *a*
οὐκέτι 495
οὖν rare in Mk 459 (v) *n. 2*
οὗτος: ταῦτα = Heb. "before them"
484 (iii) *n. 2*
οὕτως: οὐχ οὕτως = Heb. "ought ye
not?" 461 *a*
ὄψις 421

Παιδεύω 493 *b*, 502 (v); π. and ἀπο-
στήναι 502 (vi) *a*; π. and ἄρχων 502
(vi) *a-c*; π. and δέσμιος 502 (vi) *c*
παιδίον "first-born" 417 *a*
παίζω and ραπίζω 487 (i) (*ξ*) *a*, 493 *a*
παῖς, δούλος, and υἱός 107 *a*
παῖω and πατάσσω 478; π. and ραπίζω
487 (i) (*ξ*) *a*
παράνομος and ὑποκριτής 466 (a) *b*
παρίστημι, in *perf.*, "stand by," *i.e.*
"attend" 479
πᾶς: πάντα and οἶκος 447 (iv); πᾶς and
σύ 551; ἀπὸ παντός and ἄρχων 502
(iii) *n.*
πατάσσω and παῖω 478
πεζῇ 75-6, 165-6
πειράζω 465 *fol.*; π. and μανθάνω 466 (η)
περί: οἱ π. 370
περιάπτω 180 *a*, 493 *d*
περιβόλαια *prob.* = "phylacteries" 472
n. 2
περίσσευμα 404-5, but see *Fourfold*
Gospel πλήρωμα
περίχωρος 335 *a*
πλεονάκις and πολλάκις 445 *a*
πλήν and εἰς 484 (ii) *a*
ποδῆρης 522 (v) *a*
ποῖα "soap" 522 (iv) *a*
ποιέω and ἀπορέω 393 *b*
πορεύομαι and αὐλλίζομαι 450-2¹; ἐπο-
ρεύετο meaning "increased" 442

¹ See footnote in English Index, "pass the night."

πράγμα parall. to ῥῆμα 369 *a*, comp. 119 *a*

πρεσβύτερος 429 (i) *c*

προπορεύομαι implying "more and more" 442

προσεγγίζω and προσσιελίζω 488, *Corrections* p. 233 n. 1

προσέρχομαι and συνίημι 365; π. and συνετίζω 466 (η)

προσκεφάλαιον 382-5

πρόσωπον 420 *a*; κατά π. and ἔσω, *Corrections* p. 322 n.

προτερέω 429 (vii)

πρόφασις and αἰτία 506 (iii)

πυνθάνομαι and αἰτέω 448 *b*

πρωτόγονος and πρωτοτόκος 417 n. 1

πρώτος 429 (i)-(vii)

πρωτοτόκος 429 (vii) *a*; π. and πρωτόγονος 417 n. 1

Ῥαββίνουε parall. to κύριε 351 *b*

ῥαπίζω, παίζω and παίω 487 (i) (ξ) *a*, 493 *a*

ῥάπισμα 486 *a*, 492 *a*, 493 *a*

ῥάπτω and ῥίπτω 358

ῥαφίς 444 (ii)

ῥῆμα and πράγμα 369 *a*, comp. 119 *a*

ρίπτω and ῥάπτω 358

c, *e*, and *o*, interchanged or dropped 493 *c*

σανδάλιον and ὑπόδημα 390 (ii) (ε) *a*

σιαγών: σιαγὼνα and γόνατα 487 (i) (ξ) *a*

σοφός and φιμὸς 462

σπάω act. and mid. 481 *a*

σπέρμα and βραχίον 121 n. 4

στέγη 198 *a*

στολή 525

στόμα and σῶμα 522 (v) *c*

στιυθή=στοιβή (comp. Mk xi. 8 στι-

βάδας) 311

στιγνάζω 439

σύ and νῦν 484 (iv) *a*; σύ and πᾶς 551

συνάγομαι and ὑποχωρέω 396-7

συνακολουθεῖ τινι 515 *a*

συνετός and ἱερεὺς 466 (η) *c*

συνίημι and διδάσκω 466 (η); σ. and προσέρχομαι 365

συντέλεια and λόγος 423 *a*, comp. 123 *a*

σῶμα and στόμα 522 (v) *c*

Τί, *s.* τίς

τίθῃμι and ἐκεῖ 506 *b*; τ. and φυλάσσω 506 *c*

τίς, τί: τίς, ὁ, and voc. 476 *a*; τίς= Heb. participial prefix 491 *a*; τί θέλεις; 502 (ii); τί ἐστίν σοι; and τί σύ; 502 (ii) *a*; τί or τίνα 502 (ii) *b*; τίνα in N.T. perh. only once before vowel 502 (ii) *b*; τί and διὰ τί parall. to ὅτι 357 *a*

tis: τινές and εἰς 463

τρυμαλία 444 (ii)

Ῥπόδημα and σανδάλιον 390 (ii) (ε) *a*

ὑποκριτής and παράνομος 466 (α) *b*

ὑποχωρέω and ἀναχωρέω 397 *a*; ὁ. and συνάγομαι 396-7

Ἐέρω and ἀγω 449; φ. and ἀποστέλλω 449; φ. and ἔρχομαι 505 *a*

φεύγω (?) once used of Jesus 397 *a*

φίλος and κακός 551 n. 3

φιμὸς and σοφός 462

φραγελλῶς and μαστιγῶς 493 *b*

φυλάσσω and τίθῃμι 506 *c*

φῶς 435

φωστήρ 435

φωσφόρος 522 (iii) *a*

Χαλκολίβανον 522 (vi)

χαλκός *i.e.* "money," perh. "pelf" 390 (ii) (β) n. 1¹

χοῦς and κοινοῖοτός 390 (i) (ε)

χώρα 150 n. 1, 334 *b*

¹ See *Fourfold G.* κέρμα, similarly used in Jn ii. 15.

CLUE AND CORRECTIONS OF MARK

IV. HEBREW

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1 to 552¹. "C. w." means "c(onfused) or c(onfusible) w(ith)." For details, the context must be consulted. "Hebrew," in this and the following Indices, includes Aramaic.]

א c. w. ח and ע 4 a-b, 186 a, 484 (iv) a	181-4; w. עור "skin"
אבד, s. האביר	421 a; w. בוא "come" etc., s. בוא
אביתר "Abiathar," c. w. אל-בית "to the house of" 65	אז "then," c. w. אני "navy" and אני "I" 487 (i) (f) d; c. w.
אדם "Edom," "Idumæa," "man" 159; c. w. אמר "Amorite" 114; c. w. ארם "Syria" 6, 159, 329	אחז "take" 487 (i) (ה) a
אחיה "I shall be," c. w. אחרי "be- hind me" 96 a	אזור "vinculum" or "cingulum" 148 a; s. אור and אול
אהל "tent," c. w. הלך "go" 444 (i)	אול "go," c. w. אור "gird," "bind," ἐπισχεύω, κατασχεύω, אזור "vinculum," "cingulum" 148 a
או "or," c. w. אל "not," "to," "God" 529; לו "not" or "to him" 529	אור, s. אול and אור
אופז "Uphaz," c. w. אפוד "Ephod," אור "light" (q. vid.), אזור "girdle" 522 (v) b	אח "brother," c. w. אני "I," which = אני "shipping" 349 a; אחיק "thy brothers," c. w. אני "I" 96 a; אחיק "thy brother," c. w. אחריך "after thee" 348 a; אחיו "his brother" or "his brothers," אחי "my brother" or "my brothers" 347
אור "flame" or "light" 181 a, "kindle" 493 d; c. w. אור "gird round" 493 d, אזור "girdle" 148 a; w. אופז "Uphaz," אפוד "Ephod" 522 (v) b; w. ראה "see"	אחד "one," Aram. for Heb. אחז "grasp," c. w. אחר (q. vid.)

Clue includes 1-272, Corrections 273-552.

or אחרי 487 (i) (ז) foll.; w. אחרל "I will cease" 311 n.; w. אחר "after" 223, 245; pl. אחרים "few," c. w. אחרים "last" 487 (i) (ז) g; אחרים "a few," c. w. אחד מ- "one of" 463; אחדים "certain persons," c. w. אחזים "taking" 487 (i) (ז) foll.

אחז "grasp," "take," "hold," is in Aram. אחר (q. vid.); c. w. אחר "hinder" (q. vid.) and w. אחרי "after" 487 (i) (ז) foll.; c. w. אז "then" 487 (i) (ה) a

אחר "after," c. w. אחד "one" 223 a, 311 n.; c. w. את "with" 193 a; = "other," "after," "behind," "backwards," "followers," etc. 245, 348 a, 381; = "hinder" 487 (i) (ז) b; c. w. אחז "grasp" 487 (i) (ז) foll.; אחרי "after" 487 (i) (ז) foll.; אחרי "behind me," c. w. אהיה "I shall be" 96 a; אחרים "others," c. w. אכרים "husbandmen" 460 (i); אחריך "after thee," c. w. אחיך "thy brother" 348 a; אחדים "last," c. w. אחרים "few" 487 (i) (ז) g; אחר "at the last," c. w. אחרל "I will cease" and אחד "one" 311 n.

אחת "one thing," c. w. את "with" or "in" 164 n.

אי "where?" hence "not" 136 a

אינני "I am not" 496 a

איסר "I will chastise," c. w. איסר "prisoner" 502 (vi) c

איש "each," "man," "men" 139; איש or אנוש (q. vid.), c. w. אש "fire" or w. אשה "fire-sacrifice" 289 a, comp. 434; c. w. rel. pron. אשר 97 n., 476 b, 497 c

אחרים "husbandmen," c. w. אחרים "others" 460 (i)

אל or לו "to," becomes part of the foll. name 498 h

אל = "God" or "to" 37, comp. 529; hortative negative אל n.; interchangeable w. על 369 b

אל-ביח, s. אביתר

אלה (Aram.) "God" = (Heb.) אלוה or אלהים, c. w. אלהי "living God" 416

אלה "these," c. w. לויא "Levites" 38

אלהים = "God" or "the judges" 74; c. w. אליכם "to you" 278 n.; God = (Heb.) אלוה, (Aram.) אלה, c. w. אלהי "living God" 416

אליכם "to you," s. אלהים

אם "if," adjectival, interrogative, and negative 271 a, 409, esp. 409 c-d; c. w. אחד "one," אמר "say," and אתם "ye" 456 (iv); אם יתן "if there shall be given," c. w. אמרתי "I have said," and אמנן "verily" 409 b

אמן "verily," s. אם

אמר Amorite, s. אדם

אמר "say," c. w. ראה "see" 459 (vi), 464 a; w. אנכי "I" 484 (i) b; w. אם "if" 486 (iv) n.; s. ידע

אנוש "man," "woeful," "incurable" 261 a; s. also איש and אנש

אני "I" or "shipping" 349 *a*, 487
(i) (ז) *d*; c. w. אח "brother"
and אחיך "thy brother"
96 *a*, 349 *a*; w. אז "then"
487 (i) (ז) *d*
אנכי "I" 94 *a*; c. w. אמר "say"
484 (i) *b*; s. esp. 484 (i) *a-c*
אנש "sick unto death," "afflicted,"
c. w. נשא "lift up," "bear"
(i.e. "forgive") 262 *a*,
263 *a*; s. also אנוש and איש
אסיר "prisoner," c. w. איסר "I will
chastise" 502 (vi) *c*
אור "Ephod," s. אופו and אור
ארבה, s. ארבע
ארבע "four" 106; c. w. ארבה "roof-
window" 204; w. שבע
"seven" 234; s. also דבר
ארם, s. ארם
ארעא (Aram.) "land," "landward,"
"inferior," "less," "smaller"
379
אש "fire," c. w. אשה "fire-offer-
ing," and איש or אנוש
"man" 289 *a*, 434; c. w.
rel. pron. אשר 339-40
אשה, s. אש
אשר relative, or "in order that"
373 (i); c. w. איש "fire"
339-40; w. איש "man"
97 *n.*, 476 *b*, 497 *c*
אח "with" or "in," c. w. אחת
"one thing" 164 *n.*; c. w.
אחר "after(wards)" 193 *a*;
אתי "with me" = "Ittai"
38; אתך "with thee," and
אתך "thy signs," c. w. אתה
"thou" 417 *b*
אתה "thou," c. w. אתך "with thee"
or "thy signs" 417 *b*; c. w.
עתה "now" 484 (iv) *a*
אתך "thy signs," s. את

אתם "ye," c. w. אם "if" 456 (iv)
ב c. w. כ 4 *a-b*, 114 *a*, 351 *b*; c. w.
כ 9 *a*, 144 *a*, 151 *a*, 158 *a*,
253, 371, 516 *a*
ב (s. above) prepos. 444 (i); means
"through" 444 (i) *b*; superfl.
in English "know *in*," etc.
365; "gave *with* a cry" 510,
511 *a*; "Bishlam" interpr.
as "*in* peace" 46
בבל "Babylon," c. w. כבר "glory"
122 *n*.
בגלל "for the sake of," c. w. נלה
"manifest" 373 (ii)
בגלה "in the garden," c. w. בגלה
"uncovering" 498 *d*
בד "white linen," c. w. בחור
"chosen," "young man,"
בר "pure," בהר "bright"
525
ברוד "in David," c. w. בכור "first-
born" 91
ברים, s. 522 (v) *a*
בהר "on the mountain," and מוהר
"from the mountain," c. w.
מחר "on the morrow,"
"next day" 144 *a*
בוא "came," c. w. בה "in that"
125; c. w. בחן "tempt,"
which is c. w. בין rt. of
"instruct," "teach" 466 (מ);
הביא "cause to go," c. w.
האביר "destroy" 249 *n*.;
s. also 186 *a*, 373 *a*, *b* foll.
373 (ii) etc.
בחור "young man," "chosen" 417 *a*,
525-6; c. w. בקר "morning
light" or "oxen" 524; c. w.
בר "white linen," בהר "bright," ברך "hail," ברק
"lightning," קבר "sepul-

- chre " 525; c. w. ברך "blessed," בר "son," רבר "word" 417 *a-b*; s. *passim* 522 (ii)-524 foll.
- בחור "elect," "chosen," c. w. בחור "young man" 526 *a*
- בחן "tempt," c. w. בוא "approach," and בין "teach" 406 (7)
- בין "teach," s. בחן
- בין "between," c. w. בית "house" 355 *a*; c. w. בני "sons of" 436 (v) *a*
- בית "house," rendered "all," "own" 447 (iv); meaning "wife" 447 (iv) *a*; c. w. בין "between," "among" 355 *a*
- בכה "weep" 313 *a*
- בכור "firstborn" 417 *a*; c. w. ברור "in David" 91; c. w. בחור "chosen," "young man," בר "son," ברוך "blessed" 417 *a*; בכרה "first born-ship," c. w. ברכה "blessing" 417 *n*; s. also 417 *b*
- בכרה, s. בכור
- בן "son," in pl., c. w. יום "day," מים "water," ימין "right hand" 230 *n*.
- בני "sons of," "Baani" etc. 37, comp. 368-9; c. w. בין "between" 438 (v) *a*
- בעני "in, or with, affliction," c. w. בעתו "in its time," "in due time" 447 (iii)
- ברד בר
- בעני, s. בעתו
- בקר "morning light," or "ox" 524; c. w. ברק "lightning," ברד "hail," בחור "young man," "chosen," קבר "sepulchre," בר "son," "pure" etc. 523 (ii)-526; c. w. בקרן "with rays" 522 (vii)
- בר "Bar-," "son" 61 foll., 417, esp. 417 *a-b*; c. w. בכור "firstborn," בחור "chosen," "young man," ברוך "blessed" 417 *a*; בר "lye," "soap" 522 (iv); רבר "word" 417 *b*; s. also כבר
- ברנליו "on foot," or "following after" 75-6, 166
- ברד "hail," c. w. בערו "were kindled," עביו "his thick clouds," עברו "passed" 101; c. w. בר "lye," "soap," "son," ברק "lightning," בקר "morning-light" or "ox," בחור "chosen," "young man" etc. 523 (ii)-526; s. also בקר
- ברכה "blessing," c. w. בכרה "first-bornship" 417; s. בכור
- ברע "on evil," c. w. עברה "do" 191 *b*
- ברק "lightning" etc., c. w. בקר "morning-light" or "ox," בחור "chosen," "young man" 522 (ii)-526; s. בחור
- בחוח "desolate," c. w. תבל "habitable land" 150 *n*.
- נבול "boundary" 438 (ii) *a*; s. also נלילה
- נוי "nation," c. w. עיר "city" (*q. vid.*), נר "beacon" 436 *a*; ניים "nations," c. w. ניים "men" 429 (iv)
- נולל "gravestone," c. w. נלה "reveal," נלל "stone of rolling" 527 *b, d* foll.
- נוי "men," s. נוי

גל "spring," c. w. גן "garden" 498 *d*
 גלה "reveal," "manifest," "betray" 373 (ii) *δ-c*; c. w. גלל "for the sake of" 373 (ii) *δ*; גלילי "Galilæan," גלל "roll" 498 foll.; נגלה "uncovering," בננה "in the garden" 498 *d*; נגלתה "is revealed," LXX ἐπεβλεψεν 498 *d*; גולל "gravestone," גלל "stone of rolling" 527 *δ, d* foll.
 גלילה "region," "circuit," "Galilee" 128, 438 (ii) foll.; c. w. גבולת "boundaries" 438 (ii) *a-b*
 גלילי "Galilæan," גלל "roll," גלה "reveal," "betray" 498 foll.
 גלל "roll," "stone of rolling" etc., s. גלה; "sake" (in בגלל), s. גלה
 גל, or גנה, "garden," c. w. גל "spring" 498 *d*; c. w. נגד "over against" 498 *f*; בננה "in the garden," c. w. נגלה "uncovering" 498 *d*
 גנב "convey," c. w. גנן "gardener" 527 *f*
 גנן, s. גן
 גנן "gardener," c. w. גנב "convey" 527 *f*
 ג c. w. ר 5, 90 foll., 106, 125 *δ*, 161, 191 *δ*, 403, 406
 דבר "word" or "thing" 119, 369 *a*; parall. to עבד "servant" 417 *δ*; c. w. בר "son" 417 *δ*; c. w. דרך "way" 369 *a*; מדבר "more than word [can express]," c. w. מבר "more than soap" or מברר "more than purifying" 522 (iv);

על-דבר "because of" 391 *n*.; דברה "Debir," c. w. רבעיה "fourth part" 391 *n*.
 ברור, s. דור
 ידע imperat. of ידע "know" (*q. vid.*), c. w. רע "friend," "companion," "evil" etc. 10, 90, 188
 דק "dust," c. w. רק "spittle" 488 *δ*
 דקק "crush," "pound," "beat" 214; once = "champ," "eat" 213-15; c. w. דרך "way," "trample" 211 foll.; c. w. רקר etc. 488 *δ*
 דקר "pierce," fig. "curse," "contemn," c. w. רקד "dance over," "insult" 488 *δ*; how transl. 488 *δ*
 דרך "way," "trample" etc. 211 foll.; c. w. דקק (*q. vid.*); w. דבר "word" 369 *a*
 דרש 465 *n*, comp. 466 (*η*); דרש "seek," interchanged w. שאל "ask" 255
 ה c. w. ח 4 *δ*, 5, comp. 185 *δ*
 ה article, or vocative, or interrog. prefix 372, 476 *a*, 497 *δ*; interrog. sometimes rendered *el* or *oû* 409 *a* foll.
 הוא, or הנה, "behold," c. w. הוא "this," or היה "be" 456 *a*
 האביר "destroy," c. w. הביא "cause to go," "bring" 249
 האיר "kindle," c. w. הביא "bring" 186 *n*, comp. 373 *a* foll.
 הביא "cause to come," "bring," c. w. האביר "destroy" 249; c. w. האיר "kindle" 186, comp. 373 *a* foll.
 הוא "this," s. הא
 היה "be," "was," c. w. חיה "live"

and חזה "behold" 484 (iii);
w. הנה "behold" 455 a,
456 a; w. הוא "this" 456 a;
יהי or יהיה "be," c. w.
יהוה "the Lord" 297 n.

הכהן "the priest," c. w. המבין
"teacher," "man of under-
standing" 466 (η) c

הלא "nonne?" 461 a

הלך "go," "went," c. w. המלך
"the king" 466 (η) d; c. w.
אהל "pitch tent" 444 (i) n.

הלל "praise," c. w. חלל "enjoy,"
"profane," "make com-
mon" 460 (ii), comp. 461 a

הלם "hither," c. w. לחם "bread"
403 (i)

המבין, s. הכהן

המה "those," c. w. הנה "behold"
457 n.; הנה "those" (fem.),
also "behold" 457 n.

המלך, s. הלך

הנה "behold," also הנה 456 a; c. w.
הוא "this" 456 a; w. היה
"be," "was" 455 a, 456 a;
means "those" (fem.) 457 n.;
c. w. המה "those" (masc.)
(LXX ἡοὶ) 457 n.; means
"hither" 425 (i) δ; rendered
"straightway" in Genesis but
not in later books 353 a, 455 a

הר "mountain," c. w. עיר "city"
(g. vid.) 436 a, 452 a; הרים
"mountains," c. w. חרב
"drought" 20 a

ו (vav) c. w. י (yod) 4 a (iii);
meaning "for" or "now"
47; "but" or "so" 102;
"and" or "(in order) that"
142, 474 δ, comp. 240; "and"
or "even" 237-8, 447 (ii),

comp. 283 n.; "since" 83;
other English conjunctions
102, 532 a; "city and city,"
i.e. "each city" 390 a; s.
also 224-6

ויוצא "and brought out," parall. to
ויצו "and commanded"
154 n.

ויהרו "and rejoiced," c. w. יחדיו
"together" 470 (iii)

וילך "and went," c. w. וילן "and
passed the night" 116 a,
comp. 450-1, 451 a

ויראם "and looked on them," c. w.

ויאמר "and said" 459 (vi)

ושבעה "and sevenfold," c. w. ישב
"he shall turn" 231 a

זה "this," and זנה "adulterous"
407 a

זרע "arm," also "seed" or "off-
spring" 121

ז c. w. ה (g. vid.) 4 δ, 5, 185 δ;
w. א and ע 4 δ; interchanged
w. ק 524

זרה "rejoice," and יחד "unite,"
forms of, c. w. יחדיו "to-
gether" 470 (iii)

זוה "behold," s. חיה

חיה "live," היה "be," "was," and
זוה "behold" 484 (iii)

חכם "wise," "do wisely," and חסם
"muzzle" 462 a

חלה "be sick," Greek renderings of
390 (i) (β)

חלילה (lit.) "profanation" 460 (ii),
460 (iii) a

חלל "enjoy," "profane," "make
common" 460 (ii); c. w.
הלל "praise" 460 (ii),
461 a

חנף "hypocrite," "profane" 466 (a)
foll.

חסר " (is a) reproach," "merciful"
161-4; c. w. חסר "lacking"
161-4

חסם "muzzle," and חכם "wise,"
"do wisely" 462 a

חסר, s. חסר

חרב "drought," c. w. הרים "moun-
tains" 20 a

חרם "utterly destroy," and כרם
"vinedresser" 460 (i)

טימא "profit," טמא "unclean," "de-
filed," and תימה "admira-
tion" 67-8

י (yod) and ו (vau) 4 a (iii)

יעד "know" 7; c. w. עד "appoint
a meeting" 7; w. עוד "still,"
על "upon" 123 a, 422; w.
רוע "cry out" 7, comp. 147;
w. רע "evil" 7, 90, 406 a;
w. רעה "feed" 7; w. רעע
"break," "crush" 7, 147;
rendered "say" 464 (esp.
464 a, and comp. 8); s. also
496 b

יהוה "the Lord," c. w. forms of הוה
"be" 297 n.

ימין "day," forms of, c. w. ימין
"right hand," מימ "water,"
בנים "sons" 230 n.

יונה "Jonah" or "dove," c. w. ינה
"oppress," יתן "shall be
given" 412 a

יחד "unite," יחדיו "together," c. w.
ויחדו "and rejoiced" 470

יכח "will scourge," c. w. יכח "ad-
monish," "reprove" 493 b;
s. also 502 (vi)

יכל "be able," c. w. forms of כל

"come to an end," comp. כל
"all" 363 b

יולך, s. ילך

יום, s. ימין

יונה, s. ינה

ישר "chastise," c. w. שר or כר
"governor" 502 (vi); s. also
אישר

יעד "appoint a meeting," c. w. ידע
"know," רוע "cry out," רע
"evil," רעה "feed," רעע
"break," "crush" 7

יצא "go forth," c. w. יצת "light"
373 d

יקרב "will draw near," c. w. ירק
"spit" 488 n.

ירא "fear" 138, 356; means "he
feared" or "he will see" 533

ירמיה "Jeremiah" 497 (i) (β) d; c. w.
forms of רום "lift" 4
אמר "say" 487 (i) (β) d

ירק, or רקק, "spit," c. w. ירק
"will draw near," רק "dust,"
רקד "dance over," and רקק
"break" 488 n.

ישר "is" 435; c. w. ישר "right"
435; rendered *ḥsrai* 437 n. 2;
ambig. 487 (i) (β) d

ישב "sit," c. w. forms of שוב "turn,"
"return," "do again" 9,
149; meaning "abide" 178
foll.; s. also 231 a, 448 c

ישר "right," s. ישר

יתן "shall be given," s. יונה

כ c. w. ב 4 a-b, 351 b; hence כ
"like," c. w. ב "in" 114 a

כבר "glory," c. w. כבר "like a son"
125 b; s. also כבר "rich"
518

כבשים "fullers," c. w. כבשים "lambs"
522 (vii) n.

- כבר "like a son of" (*i.e.* "aged"),
c. w. כבר "renowned" 125*b*
- הכהן, s. כהן
- כּוֹן "prepare," "set," c. w. כּוֹן
("right" 433*a*) 434*b*
- כּוֹית "like this" (fem.) conflated
311 n.
- כִּי "for" or "when" 98*a*; "but"
or "for" 115 n.; "but" or
"when" or "for (indeed)"
or "assuredly" 428; "when"
or "that" or "verily" or
equiv. to inv. commas 459
(v); s. also 102
- כִּי אִם "that if" or "except" 411;
"but if," "only," "how-
ever" 484 (ii) *a*
- כָּבֵר "plain," "circle" 335 *a*
- כָּל "all," ins. or om. 380 *a*; c. w.
כָּל "come to an end" and
כָּל "be able" 363 *b*
- כָּל, s. כָּל
- כֵּן "well," "good," "right" 433;
c. w. לָכֵם "to you," and
לָבֵן "therefore" 433; c. w.
לָהֶם "to them" 433 *a*; c. w.
כּוֹן "prepare," "set" 434 *b*;
s. also 432 *a*, 502 (ii)
- כִּנָּה (lit.) "wing," hence "border
(of garment)" 388 n.¹
- כַּף "palm" of hand, "sole" of
foot 218
- כִּרְמִים "vinedressers" or "vineyards,"
c. w. חֲרָם "destruction"
460 (i)
- כִּשָּׁל "fall," "stagger," and שָׁכַח
"forget" 250-1
- ל c. w. ר 148 *a*, 351 *a*; sign of
infin. 529; c. w. part of a
name 498 *A*
- לֹא "not" (sometimes written לו
94 *a*, 403 (i)), c. w. לו "to
him" 123 *a*, 423 *a*; c. w. לֵי
sign of infin., w. אֵל "God"
(or "to"), w. וְאוּ "or" 529 n.
- לָבֵן, or כֵּן, לֹא, "not thus," c. w. לָבֵן
"therefore" (*q. vid.*) 94 *a*
- לֵב "heart," and קִרְב "midst," s.
370 (i)-371
- לָבֵן "white(n)," c. w. Heb. of
"Lebanon" 522 (vi) *c*, 525 *c*
- לָהֶם "to them," "for themselves,"
c. w. לָחֶם "bread" 267 (iii);
w. לָכֵם "to you" and לָבֵן
"therefore" or "to you"
(fem.) 432 *a*; w. כֵּן (*q. vid.*)
433 *a*; s. also 502 (ii)
- לָהֶן "therefore," c. w. לָהֶם "(to)
them" 432 *a*; w. לָבֵן (*q. vid.*)
"therefore," or "to you"
(fem.) 432 *a*
- לו "to him" 351 *a*, also "not"
94 *a*, 403 (i); c. w. לֹא "not"
123 *a*, 423 *a*; s. also 529 n.
- לוֹיָא "Levites," conflated as אֱלֹהִים
"these" 38
- לוֹט "covering," c. w. לוֹט "myrrh"
527 *g*
- לָחֶם "bread," c. w. הָלֶם "hither"
403 (i); w. לָהֶם "for them-
selves" or "to them" 267
(iii)
- לוֹט, s. לוֹט
- לָבֵן "there-
to you," c. w. לָבֵן

¹ The view taken in 388 is confirmed by the fact that כִּנָּה—the word there suggested as the original in Mk v. 27, Mt. ix. 20, Lk. viii. 44—occurs in Mt.-Lk. in the Curetonian, rendered "skirt" by Prof. Burkitt, and also in Ezek. v. 3 where it is rendered by LXX "mantle," Aq. "tringes," Sym. "borders," al. Sym. "the border of thy cloak."

fore" or "to you" (fem.)
and w. להם "to them"
432 a; להן "therefore"
(LXX "(to) them") 432 a;
s. also 432-5, 502 (ii)
לכן "therefore," also "to you"
(fem.) 432 a; c. w. כן
"not thus" 94 a; s. also לכם
לעג "mock," and מעוג "cake"
466 (a) a

מ (particip. prefix) 490; c. w. מה
or מי interrog. 374 a, 490-1,
esp. 491 a, 527 b

מ (prepos. prefix) "from," c. w.
ב "in," "into," "with"
9 a, 144 a, 151, 158 a, 253,
371, 516 a; c. w. מי or מה
interrog. 491 a, 527 b; c. w.
final ם (sign of pl.) s. מ final
below; c. w. ם 309 n.;
"more than" 522 (iv); am-
big. 310 n. i; comp. 380,
380 a

מ final, written ם, pl. suffix, c. w.
מ "from" 487 (i) (f); re-
peated as מ "from" 155 n.;
causes omission of foll. מ
"from" 114 n.; s. also 522
(iv)

מאד "exceedingly," c. w. מאה (or
מאת) "a hundred," "a
hundred times" 445 a; w.
מאז "from then" 445 a

מאת, מאה, "a hundred," s. מאד
מאז "from then," s. מאד
מגדל "tower," c. w. מנגד "over
against" 498 g

מדוע (lit.) "knowing what?" i.e.
"why?" 357 a; c. w. מרע
"evil" 406 a; w. מירע
"acquaintance" 496 b

מרדש, meaning of 465 n., 466 (η)
מה "what?" "why?" c. w. מי
"who?" 493 c, 502 (ii) b;
w. particip. prefix 374 a;
מה לכם "what will ye?"
c. w. מלככם "your king"
502 (iii)

מחר "next day," c. w. מהר "from
the mountain" 144 a

מי "who?" s. מ and מה
מדוע "acquaintance," c. w. מדוע
(q. vid.) 496 b

מים "water," c. w. forms of יום
"day," ימין "right hand,"
בנים "sons" 230 n.

מכים "smiters," נכים "abjects," and
נכרים "aliens" 490

מלא "fulfil," c. w. מלתא "word"
123 a, 422 a

מלאך "angel" (or "messenger")
c. w. מלך "king" 105-6,
272 (i), 285 foll.

מלים "words," c. w. סלה "forgive"
403 a

מלאך, s. מה, הלך, and מלאך
מלתא, s. מלא

מנגד "over against," c. w. מגדל
"tower" 498 g

מנעל "shoe," "boot," diff. fr. סנדל
"sandal" 390 (ii) (e) a

מעוג "cake" 466 (a) a, s. לעג
"mock"

מעילי "my mantle," c. w. מער
"tremble," "totter" 113 n.

מעל "treachery," and מושל "par-
able" 366 b

מפני "from the face of," "away
from," "because of" 413 a;
פנה (vb.) "turn the face
[to, or, from]" 413 a

מצא "find," "be able" 209

מרע "evil," s. מדוע

מרפא "remedy," c. w. מאמר "say-
ing" 403 a

משל "parable," and מעל "treach-
ery" 366 b

נגד "against," "over against,"
c. w. גן "garden" 498 f;
s. also מנגד

נדיב, meanings of 272 (i)

נהר "river," c. w. נזה "habitation,"
נר "beacon," עיר "city"
436 a

נוה, s. נהר

נחש and נחשת, meanings of
390 (ii) (γ)

נטה "stretch," c. w. נטל "hoist"
198

נר, rare for נר (*q. vid.*)

נכה "scourge," 3rd pers. fut. יכה,
c. w. יכח "admonish" (fut.
יוכח) 493 b

נכים "abjects," c. w. נכרים "aliens,"
מכים "smilers" 490

נעל "shoe," "boot," diff. fr. סנדל
i.e. "sandal" 390 (ii) (ε) a

נער "shake out" 390 (i) (ε)

נערה "maid," c. w. ניר or נר
"lamp" 373 c

נפל "fall," c. w. תפל "un-
tempered" 437 (i) a

נצח "end," c. w. יצת "burn,"
"kindle" 185 b

נר "beacon," "lamp," "light,"
c. w. עיר "city" (*q. vid.*)
436 a; c. w. נערה "maid"
373 c

נשא "lift up," "bear," "forgive"
262 a-b; c. w. אנש "af-
flicted" 262 a, 263 a

נ c. w. מ 309 n.; w. ש 502 (vi) a,
522 (vii) n.

סבב "travel round," rendered "go
through" 390 c

סגן "governor" 502 (iv) b

סכן "benefit," "am in the habit"
502 (iv) b

סלח "forgive," LXX "heal" 403 a
סנדל, translit. of Gk "sandal,"
diff. fr. "shoe," "boot"
390 (ii) (ε) a

סר, or שר, "prince," "governor"
502 (vi) a, c. w. יסר "chas-
tise" 502 (vi)

ע c. w. א 4 a-b, 186 a, 484 (iv) a;
w. ה 4 b; w. ש 368 b; om.,
e.g. בעל for כל ב, and בי for
בעי 4 a

עב, s. עביו

עבר "minister," "serve," "servant,"
c. w. עבר "pass," "cross"
72, 95-6, 106; w. רבר
"word" 417 b; pl. rendered
ol *πεπλ* 370 a; s. also 191 b

עביו "his thick clouds," c. w. עברו
"passed," בערו "were
kindled," and ברד "hail"
101

עבר "pass," "cross," "across," c. w.
ערב "evening," "west,"
עברה "wilderness,"
"ferry-boat," עברות "fords,"
עריבות "plains" 12, 18,
70-3; s. also עבר, עביו

עברות "ferry-boat," pl. עברות
"passages," "fords," s. עבר

עוד "still," c. w. ידע "know"
123 a, 422; w. על "upon"
123 a

עולה "iniquity" or "burnt-offering"
506 (iii); s. על

עור "skin," c. w. עין "colour" and
אור "light" 421 a

עין, meanings of 421 *a*; s. עיר
 עיר "city," c. w. (or substituted
 for) "nation," ה"ר "moun-
 tain," נהר "river," נוה
 "habitation," נר "beacon"
 436 *a*, 452 *a*; c. w. ערבה
 "wilderness," ערבות
 "plains" 169 foll.
 על "upon," c. w. עור (*q. vid.*)
 123 *a*; interchanged w. אל
 369 *b*; c. w. עלה "go up,"
 עליו "occasion," עליו
 "about him (or, it)," "above
 him (or, it)," עולה "ini-
 quity" or "burnt offering"
 506 (i)-(iii); s. also עליו
 עלאה "high," c. w. צלא "pray"
 421 *b*
 עלה "go up," ἀναστῆναι (only (4)
 in LXX) 438 (v) *b*; hiph.
 "cause to go up," "light"
 373 *b-c*; rendered in LXX
 "come," "come into"
 373 *b*; "shoot" or "leaf,"
 ἀνάβασις 373 *a*; s. also על
 עליו "towards him," c. w. עמו
 "with him" 108; s. also על
 עם "with," or "people" 246
 עמר "stand," "stand fast," "pillar,"
 "attendant," "guard" 479-
 80; "make to stand up,"
 ἀναστῆσαι, parall. to ἐγείρειν
 418 *a*
 עמו "with him," or "his people"
 246; c. w. עליו "towards
 him" 108
 עבר "evening," "west," c. w. עבר
 "on the other side of," and
 ערבה (*q. vid.*) 12, 13, 70 foll.
 ערבה "Arabah," "waste region,"
 "desert," pl. ערבות
 "plains" 70; c. w. עברה

"ferry-boat" 12, 13, 73,
 171; pl. c. w. עיר "city"
 169 n.
 עשה "do," c. w. שעה "look to"
 and שוע "cry out" 174 n.;
 c. w. שמע "hear" 393 *b*
 עשית (Aram.) "intended" (? c. w. שות
q. vid.) 293 n.
 עשרים "twenty," c. w. שבעים
 "seventy" 234
 עת "time," and עתה "now"
 (447 (i)-(ii)) c. w. אתה
 "thou" 484 (iv) *a*; בעתו
 "in its time" 447 (i)-(ii),
 and esp. 447 (i) *a*
 פנה "look upon," "turn towards"
 501 *a*; s. also מפני
 פעמים "times," dual or pl. 219 foll.
 צוה "command," parall. to forms
 of יצא "go out" 154 n.
 צום "fast," c. w. ציים "wild
 beasts," "demons" 192, 346
 צידה "provision," c. w. ציה
 "drought" 167 foll.
 ציה "drought," s. צידה
 ציים a rare term for "wild beasts"
 192 n.; c. w. צום "fast"
 192, 346
 עלאה "prayer," "pray," c. w. צלא
 "high" 421 *b*
 צלה "shine" 421 *b*
 צלל "shadow," LXX "branches"
 380 n.
 צעיר "younger," "inferior" 420
 (i) foll.
 ק interchanged w., or c. w., ח
 524
 קבץ "receive" 401 *a*
 קבר "sepulchre," c. w. ברק "light-

- ning," בחור "young man,"
"chosen," בחר "bright
shining," בקר "morning
light," בר "white linen,"
בר "pure" 522-7; s. also
146 a
- קרן "bow down," c. w. קרן
"become horned" 421 b
- קום "ancient," c. w. קום "stand
up" or רום "be high"
487 (i) (β) d
- קום "stand up," or "stand fast"
363 b; c. w. רום "be
high" and קדם "ancient"
487 (i) (β) d; s. also 418 a
- קטל "slay" 126 a
- קלל "flash" 522 (v)-(vii)
- קצה "wrath" 440 n.
- קרא "call," c. w. קרה "befall,"
"meet" 472 c, 474 a; w.
קרב "draw near," "be
near" 386 a, 474 a; s. also
313 a
- קרב "draw near," "be near," c. w.
קרא (q. *vid.*); w. קרב
"midst" 370 (i); w. רק
or ירק "spit" 438 n.
- קרה "befall," "meet," c. w. קרא
"call" 472 c, 474 a
- קריה "city," c. w. קברת "graves"
146 a
- קרן "horn," or "be horned"
419-21, 522 (vii); c. w. קדר
"bow down" 421 b; w.
בקר "dawn," ברק "light-
ning" 522 (vii)
- ר c. w. ד 5, 90 foll., 106, 125 b,
161, 191 b, 403, 406; c. w.
ל 148 a, 361 a
- ראה "see," c. w. אמר "say" 459 (vi),
464 a; w. אור "light"
181-4; ירא "he feared"
or "he will see" 533
- רב "great[er]," "elder" 428-31,
467-8; c. w. ריב "plead-
ing" or "contending" 472 c
- רגל "foot," "on foot," c. w.
"following after" 75-6, 166
- רוח "breath," "spirit," "wind,"
c. w. רחת "winnowing-fan"
340 a
- רום "be high," c. w. קום "stand"
or "arise," and with part of
"Jeremiah" 487 (i) (β) d
- רוע "cry out" 7, 147, s. רע, ידע,
יעד
- רוח "winnowing-fan" c. w. רוח
"spirit," "breath," "wind"
340 a
- ריב "plead," "pleading," "con-
tending," c. w. רב "great"
472 c, comp. 57
- רע "evil," or "companion" or
"friend" 10, 90, 188 foll.;
c. w. רע imperat. of ידע
"know" 7, 90-1, 406, 406 a;
w. רעה "feed," "pasture,"
"shepherd" 7; w. יעד
"appoint a meeting" 7;
w. רוע "cry out" 7, 147;
w. רעע "break," "crush"
7, 147
- רע and רעה s. רע
- רקד "dance over," i.e. "insult,"
c. w. דקר "pierce," דקק
"break in pieces," רקים
"vain fellows" 488 b
- קרב, or ירק "spit," c. w. קרב
"draw near"; רק "spittle,"
דק "dust," דקק "break in
pieces," רקד "dance" 488-9
(notes, *passim*, and s. esp.
488 b)

ש and ש 92
 ש c. w. ד 502 (vi) a, 522 (vii) n.;
 w. ע 366 b
 שאל "beg" or "ask" 448 b; interch.
 w. דרש "seek" 255
 שבי "elders of," c. w. שבי "cap-
 tivity" 92
 שבע "seven," c. w. ארבע "four"
 234; שבעה "sevenfold,"
 c. w. שבעים "seventy"
 228 foll.; w. ישב "he shall
 turn" 231 a; שבעים "seven-
 ty," c. w. שלשים "thirty"
 234 n.
 שבת "sitting," "rest," "sabbath"
 9 n.
 ש ב "turn," "return," "do again,"
 "again" 9, comp. 85; c. w.
 שב "sit" 9, 149, comp. 506;
 w. ושבעה "and sevenfold"
 228 foll.; w. שום "set [the
 mind on]" 500 n.; s. also
 506
 שובב variously rendered 440-1; c. w.
 שמם "wonder" 440 n.,
 comp. 443
 שום "set," "put," c. w. שם "there"
 or "name," שמע "hear,"
 and שמם "wonder" 11,
 comp. 506; c. w. שוב
 "return" 500 n., comp. 506,
 506 d
 שוע "cry out," c. w. שעה "look,"
 which is c. w. עשה "do"
 174 n.
 שות "appoint," c. w. שנית "the
 second time" 234 n.; s. also
 293
 שכח "forget," c. w. בשל "fall,"
 "stagger" 250-1
 שלוש "three" or "thrice" 221
 שלם "peace," "recompense" 255-8;

"man of my peace" i.e.
 "intimate friend" 477 a;
 meaning "accomplish,"
 "complete" 477 a
 שלשים "thirty," c. w. שבעים "seven-
 ty" 234 n.
 שם "name," also "there," c. w.
 שום "put," שמם "wonder,"
 and שמע "hear" 11, 506;
 s. also below
 שם, שמיא, "name," c. w. שמיא or
 שמים "heaven," and שמע
 "hear" 446; שמי "my
 name," rendered "me"
 446; s. also above
 שמא and שמי, s. שם
 שמח "rejoice," c. w. שמע "hear"
 393 a
 שמים "heaven," c. w. causative
 שמע "hear," i.e. "pro-
 claim" 446; in Dan., freq.
 שמיא, c. w. שמא "name"
 446; paraphr. as "king-
 dom of God" 446
 שמם "wonder," "be dismayed"
 439 foll.; c. w. שמע "hear"
 392 a, 441 n. (2) and 441 a,
 comp. 443; c. w. שובב
 "turning" 440 n. and foll.;
 c. w. שמר "keep" 392 a
 שמע "hear," c. w. שמם "wonder,"
 "be dismayed" 392 a, 441 n.,
 comp. 443; w. שובב 439
 foll. (esp. 441 n.); w. שמר
 "keep" 392 a; w. שמח
 "rejoice" 393 a; w. עשה
 "do" 393 b; causative, "pro-
 claim (the kingdom),"
 "preach," c. w. שמי "my
 name" and w. שמים
 "heaven" 446
 שמר "keep," c. w. שמע "hear" and

Clue includes 1-272, Corrections 273-552.

שָׁמַם "am perplexed" 392 a;	כָּר or שָׂר "prince," "governor,"
שָׁמַר in S., parall. to שָׁמַר	c. w. יָסַר "chastise" 502 (vi)
"put" in Ps. 506	שִׁי-הָרִבֵּעַ "tetrarch" 391
שָׁנָא, s. שָׁנָא	שָׂרִי "princes," "rulers," applied
שָׁנָה "sleep," "be changeable,"	to priests, LXX "rulers" 59
"fickle" 487 (i) (c) a	שָׂרִים "rulers," c. w. שְׂעָרִים "porters"
שָׁנִי "two," c. w. יָשַׁב "sit" 448 c	93
שְׁנִית "the second time," c. w. שָׁוֶת	חֲבֹל "habitable land," c. w. בְּחֹל
"appoint" 234 n.	"desolate" 150 n.
שָׁעָה "look," c. w. עָשָׂה "do" and	תִּימָה "admiration," c. w. טִימִי "pro-
שָׁוַע "cry out" 174 n.	fit," and טָמֵא "unclean,"
שָׁעָה "hour," "season," c. w. שָׁעַר	and תִּימָא (for טִימָא
"shudder" and שָׁנָא "alter"	"blind") 67-8
127 b	חָפַל "untempered," c. w. נָפַל "fall"
שָׁעַר "shudder," c. w. שָׁעָה "hour,"	437 (i) a; parall. to מָחַל
"season" 127 b	437 (i) a
שְׂעָרִים "porters," c. w. שָׂרִים "rulers"	תָּפַר "sew" 358
93	

Clue includes 1-272, Corrections 273-553.

FROM LETTER TO SPIRIT

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 553 to 1149]

MATTHEW			MATTHEW			MARK		
		PAR.			PAR.			PAR.
3	3	830 <i>a</i>	16	23	891 <i>a</i> , <i>b</i>	1	1	851
	11	856 <i>a</i>		24	928 (i) <i>a</i> foll.		1-3	830-5, 839 <i>a</i>
	13	553-724, esp. 610-6		28	646 <i>a</i> , 660		2	837 <i>b</i> , 839 <i>a</i>
	13-16	597-609	17	1	630 <i>a</i>		4	851
	14	581 <i>c</i> , <i>d</i> , 588 <i>a</i> , 606-9		2	864 <i>b</i> , comp. 880-1		9	597-605; 610- 6
	15	575 <i>a</i> , 609 <i>a</i> , 1062, 1066		2-4	876		9-11	553-724
	16	617-52; 662- 84		4	865 foll., 891-5		10	617-52; 662- 84
	16-17	553-724		5	786 foll., -907		11	786-816; 850- 864
	17	786-816; 850- 864		6	885 <i>a</i>		2	24
4	11	609 <i>a</i>	19	29	928 (iv)	3	13	939 <i>a</i>
5	16	969, 1022	20	21	1021 <i>b</i>		19	630 <i>a</i>
6	9-10	965-71 (viii)		22-3	978 <i>b</i>		11	928 <i>a</i>
	13	940 <i>a</i> , 970, 971 (i)		28	925	4	11	660
	14	1021 <i>b</i>	22	37	928 (ii)	5	12	680 <i>a</i>
10	4	928 <i>a</i>	23	13	944 <i>a</i>		13	680 <i>a</i>
	29	748 <i>a</i>		34	831 <i>a</i>	6	3	558 <i>b</i>
	37-8	928 (i) <i>a</i> foll.	25	31	838 <i>a</i>		15	872-4
11	9-10	830-1	26	24	983 <i>a</i> , 985		46	630 <i>a</i>
	10	839		29	934-6	8	12	931 <i>b</i>
	14	1062		36	942 foll.		28	841, 873-4
	25	923 <i>a</i> , <i>b</i> , 984, 1003 <i>a</i> , 1014		38	917-24, 942 foll., 1003 <i>a</i>		29	789-90
	29	928 (iii)		39	929-31 <i>i</i> foll., 975-6, 1010 <i>c</i>		33	891 <i>a</i> , <i>b</i>
12	18	672 <i>b</i> , 787, 802- 11, 813 <i>a</i>		40	941 <i>b</i>		34	928 (i) <i>a</i> foll.
13	11	660		41	941 <i>a</i> , 960 <i>c</i>	9	1	646 <i>a</i> , 660
	16	660		41-47	941 foll.		2	630 <i>a</i> , 864 <i>b</i> , 875
14	23	630 <i>a</i>		42	932, 955-6		3	864 <i>b</i> , 901 <i>b</i> , 907 <i>a</i>
16	4	931 <i>b</i>		44	932		4	875 foll.
	14	841, 873-4		53	979		5	865 foll., 875, 885 foll.
	16	789-90	27	40	788		6	885 foll.
	17	719, 849 <i>a</i>		42	788		7	786-849
	18	891 <i>a</i>		45-50	1052-69	10	30	928 (iv)
	22	979 <i>d</i>		46	1066		37	1021 <i>b</i>
				49	1066, 1069		38	978 <i>b</i>
				50	1066		45	925
				54	790 <i>a</i>		12	933 <i>b</i>

JOHN			ROMANS			2 THESSALONIANS		
		PAR.			PAR.			PAR.
12	29	775 <i>a</i> , 954 <i>a</i>	4	25	927 <i>a</i>	3	3	940 <i>d</i>
	36	1013	8	15	979			
	38	971 (vii) <i>a</i>		26	685 <i>c</i>			
	41	1020		32	927 <i>a</i>			
13	3	983 <i>a</i>		38	658			
	21	920, 986	11	11	1014	1	7	1146 <i>d</i>
	27	680 <i>a</i>		25	1014	3	16	655
	37	939 <i>b</i>		35	928 <i>a</i>	4	8	665 <i>b</i>
14	2	998	12	1	883	6	16	1021 <i>b</i>
	8	1027						
	9	939 <i>a</i>						
	30-1	947 <i>a</i>						
15	20	928 (x)						
16	32	937						
17	1	913, 970						
	2	970						
	6	970						
	8	970						
	11	672, 894 <i>a</i>						
	12	970, 983 <i>a</i> , 987						
	15	940 <i>a</i> , <i>d</i> , 970						
	17, 19	970						
	25	672, 894 <i>a</i>						
18	8	1066						
	11	933-6, 979 <i>c</i> , <i>d</i> , 1007						
20	22	671						
	31	990 foll.						
21	2	1015 <i>b</i>						
	15-17	913 <i>a</i>						
	24	1118						
	25	990 foll.						
ACTS			1 CORINTHIANS			HEBREWS		
2	17	672 <i>b</i>	2	8-10	641	1	5	793 <i>c</i>
3	13	809	4	4, 9	605 <i>a</i> , 658		6	655-6
	22-5	845 foll.	6	3	658	3	5	807 <i>c</i>
	26	809	9	4, 5	979 <i>c</i>	5	5-7	957-964
4	25	800, 809	11	10	658	7	9	1015 <i>f</i>
	27	809		23	928	10	37	839 <i>a</i>
	30	809				12	21	885 <i>a</i>
6	5	1015 <i>b</i>						
	15	880 (n.)						
7	37	842						
	56	646 <i>a</i>						
8	26	1015 <i>d</i>						
	39	1015 <i>d</i>						
	40	1015 <i>d</i>						
9	7	775 <i>a</i>						
15	10	928 (vn) <i>a</i>						
20	35	997 <i>b</i>						
21	8	1015 <i>c</i>						
22	9	775 <i>a</i>						
26	14	928 (iii)						
			2 CORINTHIANS			1 PETER		
			1	10	940 <i>c</i>	1	1	1016
			3	3-13	882		12	659 <i>b</i>
				17	724, 883 <i>b</i>		24	850 <i>b</i>
			5	21	605 <i>a</i>	2	9	1126
			11	14	962	4	12	978 <i>b</i>
			GALATIANS				14	660 <i>a</i>
			2	9	764 <i>c</i>	5	11	1021 <i>b</i>
				20	927 <i>a</i>			
			4	4	587			
				6-7	979			
				25	1015 <i>f</i>			
			5	1	928 (vii) <i>a</i>			
			13		928 (iii) <i>a</i>			
			EPHESIANS			"2 PETER" ¹		
			5	2	927 <i>a</i>	1	18	981 <i>b</i>
				14	884		19	785 <i>b</i>
				25	927 <i>a</i>	3	5	879 <i>b</i>
			6	12	962 <i>a</i>			
			PHILIPPIANS			1 JOHN		
			2	6, 7	601, 810 <i>a</i> , 896 <i>d</i> , 928 (vi)	3	2-3	907 <i>a</i>
				9	915	5	16	987
							18	940 <i>d</i>
			COLOSSIANS			JUDE		
			1	17	879 <i>b</i>			
				19	571 <i>a</i> , 665			
			2	9	571 <i>a</i> , 665			
			1 THESSALONIANS			REVELATION		
			1	10	940 <i>c</i>	1	4	668 <i>a</i>
						2	20	1064 <i>a</i>
						3	1	668 <i>a</i>
							8	646 <i>a</i>
						4	5	668 <i>a</i>
						5	6	668 <i>a</i>
						12	5	704 <i>b</i>

¹ See also Appendix V, *passim*.

FROM LETTER TO SPIRIT

II. ENGLISH AND GREEK

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 553 to 1149]

Aaron, "the Saint of the Lord," 812 *c*, 893

Abide, Jn prefers "a." to "rest", in describing the resting of the Spirit, 714

Abraham, "a voice as from A.," 795

Aenon, 615, 616 *a*

Akibah, 675, 783; his martyrdom, 928 (v)

"And", Heb. *vav*, "but", 937; "in order to", 598; "even", 818, 834

"Andrew", typical meaning of the name, 1015 *e, f*

"Angel" = "Messenger" in Heb. and Gk, 817 *a*; altered to "Holy One", 839; angel of the Lord, "an" or "the", 663; "an a. hath spoken to him," 954; the a. strengthening Jesus, 958; wrestling with Jacob, 959; an a. called the Prince of Esau, *i.e.* Edom or Rome, 961 *a*; "an a. of the Lord" (Acts viii. 26), 1015 *d*

Angels, in bad sense, 658; in Heb. i. 6 corresponds to Ps. xcvi. 7 "[? false] gods", 656; "a. of the face," 567 *a*; "of God", 655, 659-61; "seven", 668 *a*; "seventy", 668 *a*; agents of God's wrath, 900

Answered, parall. to "rejoiced", 923 *a*

Antiochus, confused with Antioch, 730 *a*

Apocryphal works, early, 994

Apostles, 1015, 1136 foll.

Appearance, "in its a.", rendered (R.V.) "in his eyes" (Lev. xiii. 5, 37), 717

"Appeared (as)", ambiguity of, 849, 871-2

Aramaic, said to have been used in the temple, 730 *a*

Arians, the, 1001

Arm of Jehovah, the, 971 (vii)

Article, the, in Gk or Heb., 663, 669 *a*

Axe, the, metaphor of, 704 *a*

Azotus, 1015 *d*

ἀγάπαις, confused with ἀπάταις, 1129

ἀγαπητός, 786-816, 811 *a*

ἀειδής, 558 *a*

ἀήρ, 643

-αι interchanged with -ε, 976 *a, δ*

ἀλπερίζω, 813 *a*

ἀλλά, "but", read as ἄλλο, "another", 978 *d*; ἀλλά in Mk = πλὴν in Mt.-Lk., 1010 *c*

ἀναβαίνω, "go up" in Mk iv. 7, 8, 31 = "grow up", 704 *c*; ἀνέβη interchanged with ἀνέφθη, 634 *δ*

ἀνάβασις, 629 *δ*

ἀναπαύομαι, "rest" or "cease", 713

ἀνέξω, parall. to συνέχομαι, 1010 *d*

ἀνήφθη, 978 *c*; interchanged with ἀνέβη, 634 *b*

ἀνολίγω, 641 *a*; ἀνεωρότα, 640 *a*, 646 *a*

ἀνυπόδετος, 901 *c*

ἀπάταις, confused with ἀγάπαις, 1129

ἀπό and ἐκ, primary distinction between, 940 *c*; ἀπὸ Ναζαρέτ = "of (not from) N.," 598 *b*

ἀρετή applied to God, 1135 *a*

ἄροτρον, 928 (iii) *b*

ἀροτρόπους, 928 (iii) *b*

ἄρχω, "begin" or "reign", 709 *d*

ἄφελς, the regular meaning of, 1064

ἄφες, adopted as a Heb. word, 1066 *b*; confused with ἄφεσις, 1066 *b*

ἄφεσις, "forgiveness", confused with ἄφες (Ezek. xlvii. 3), 1066 *b*

ἀφίημι = "forsake", "forgive", "let go", "utter (a cry)", 1056, 1065-6; parallel to ἐώ, 1066 *a*

Back, the, of God, 896, 901 *a*

Backward or behind, to go, 891 *b*

Baptism, The Baptism of Christ symbolical of the bestowal of priesthood, 797 *b*; "b. by fire", not a Jewish phrase, 856 *a*; "b. with the Holy Spirit," not a Jewish phrase, 856; b. synonymous with "cup" and "fire", 978 *b*

Baptize with the Holy Spirit, not a Jewish phrase, 856

Barabbas, 928 (i) *e*

Bar Kochba or Koziba, 667, 783

Bath Kol, 725-85; from the midst of the earth, 741; seldom described as simply Kol, 741 *a*; said to be substituted for "Holy Spirit", 743; words of Scripture uttered by, 743 *d*; Jewish definition of, 780; as an echo, 780-5; subjective in Jn xii. 29 and Acts xxii. 9, but never in the Talmuds, 775 *a*; chiding Solomon, 825; regarded by Jn as an inferior sign, 1005; "One does not trouble oneself about Bath Kol," 762-75

Beautify, Exod. xv. 2 "I will beautify him (God)," how explained, 1022

"Beloved Son", 786-816

Beloved, a mistranslation of "chosen", 802-4

Ben Zoma, 687-8, 913

Bethabara, 555, 612-6

Bethany, 555, 612-6

Bethara, 612-6

Betharabab, 555, 613 *a*, 616 *a*

Bethel, 960 *a*

Beth Gadia, 616 *d*

Betrayed, in 1 Cor. xi. 23, should be "delivered up", 928

Bodily, Lk. iii. 22 "in a b. form," 717; "the fulness of the Godhead b.," 571 *a*, 665

Boy, (?) "son" or "servant", 806-11

Branch, The, a name of the Messiah, 1019, comp. 570, 704

Broken apparitions, 866

Build, the Messiah to "build the Temple", 1019

"Building", in Jewish tradition, 1019

"But" or "and", Heb. *vaw*, 937; "but" confusable with "for" in transl. from Heb., 1068 *a*

βαλὼν, substituted for ἐπιβαλὼν, 928 (iii) *b*

Caiaphas, like Balaam, 1016

Caleb and Joshua at the Assumption of Moses, 897

Caligula, alleged Bath Kol concerning, 732

"Called" confusable with "was called", 638 *a*

"Came", confusable with "upon" in Heb., 851

Carpenter, Christ "being supposed a c.," 558 *b*

Celsus, on the Baptism of Christ, 560-5

Cephas, a name preserved by no Gospel but the Fourth, 891 *a*

Cerinthus, on "the Dove", 584, 589, 689, 723

Choose, interchangeable with "be well pleased", 863; first Biblical mention of God's "choosing", 812 *c*

- "Chosen", a title of Messiah, 786-816; retained by Luke alone in the Transfiguration, 791; mistranslated as "Beloved", 802-4; how explained by Epiphanius, 815 *a*; might represent Heb. בֶּרֶךְ "son", 860; in the Book of Enoch, 864; a name of Tabor, 981 *a*; "Saul, the Chosen of the Lord," 783 *a*, 803 *b*
- Christ, "the Christ" a title likely to supersede unfamiliar terms, 790
- Chrysostom, on the miraculous phenomena of the Baptism, 648
- Conquest, meaning of in O.T. and N.T., 1015 *d*, 1018
- Constrained, "I am c.", confusable with "hasten", 1010 *c*
- Cross, "taking up the C.," 926, 928 (i)-(x)
- Crown, "stones of a c.," 1018; "four crowns", 742
- Crucifixion, not a Jewish punishment, 928 (i)
- Crying, "strong c. and tears" imputed to Jesus, 957
- Cup, (?) paraphrased by "hour", 956; (?) conflated with "hour", 1003 *b*; synonymous with "baptism" and "fire", 978 *b*, *f*, 1001, 1010 *a*; confusable with "furnace", 978 *b*; the Synoptic and Johannine traditions about "not drinking the cup," 933-6, 1007
- Daniel, praying "about the time of the oblation," 628
- Daughter, "d. of the desert"="ostrich", 716; "d. of voice", 716, 725 (see also *Bath Kol*)
- David, anointed by Samuel, 650, 797
- Day, "to-day", perh. meaning "endless and inexhaustible time," 793 *c*
- Deacons, the seven, 1015 *b*
- Delivered-up, LXX "was d."=Heb. "made intercession", 927; 1 Cor. xi. 23 R.V. "was betrayed" should be rendered "was d.", 928
- Demas, 891 *b*
- Dew, an angel of, 624; a wind of, 624; "d. of God", 625; the Holy Spirit compared to d., 625
- Diatessaron, the Arabic, its relation to Tatian's work, 556
- Divine, "d. nature, virtue" &c., a periphrasis for "God", 1127
- Dove, the, 685-724; "[turtle] dove" distinguished from "pigeon", 594 *a*, 685; pictures of, in the Catacombs, 689; connected with Polycarp's death, 690; introduced by Aquila without any warrant in the Hebrew, 696; Mary reared "as a dove", 698; "dove" confusable with "resting", 695-6; Wetstein on, 686-7
- Doxology in the Lord's Prayer, the, in the *Didaché* and the *Acts of John*, 1021 *b*, *c*
- δέ, perh. changed to ἀλλά read as ἄλλο, 978 *d*
- δέομαι, "beseech" or "need", 602
- διαγορηγορῶ, 884 *a*
- διὰ τί, never used by Jn except with negative, 939 *b*
- διηλλαγμένον, used of the Son's Will, 1001
- δίκρουν, 928 (vii) *c* foll.
- δόξα, 896 *c*; "glory" interpr. as "opinion" by Diatess., 878
- δοξάζω, 1022 *a*
- δοξασον, perh. corrupted to δοξα σοι, 964 *b*
- δοῦλος, interchanged with παῖς, 807 *d*
- δύναμις, inserted after δόξα, 660 *a*
- Ear, a slave's, why pierced, 928 (iv) *b*
- Ebionites, the, Gospel of, 578 foll.
- Echo, Bath Kol as an, 780-8
- Eclipsed, "to be e.", confusable with "forsake", 1060
- Edifying, a Pauline term, 1023
- Edom meaning Rome, 961 *a*
- Eldad and Modad, 837
- Elders, mentioned by Papias, 995; an Elder identified with Papias, 998
- "Eli, Eli", 1053, 1057 foll.

Eliezer, Rabbi, 763-75; the prayer of, 966, 1011 *δ*

Elijah, "Messenger" or "Prophet", 818, 826-9, 834; with Moses at the Transfiguration, 848-9, 872-4; E., Moses, and Enoch, as precedents, 836; E. praying "at the offering of the oblation," 627; "Elijah" confusable, in Gk, with "the sun", 1057-60. See also 1027

Elisha, 1027

"*Eloi, Eloi*", 1053, 1057 foll.

Enoch, date of the Book of, 812

Enoch, Elijah, and Moses, as precedents, 836

Ephrem (or Ephraemus) Syrus, date of, 573

Epictetus, the doctrine of, 920

Eusebius, the Promise of, 1136-49

Evangelist, Philip the, 1015 *a* foll.

[Evening] oblation, the, 627 foll., 724*d*

Eyes, "in his e." (R.V. Levit. xiii. 5, 37) rendered (Gesen.) "in its appearance", 717

Ezra, praying "at the offering of the oblation," 628

-*ε* interchanged with -*αι*, 976 *a*, *δ*

ἐγλείπω = ἐκλείπω, 1060

ἐγρηγορῶ, 945 *c*

els, the Heb. for εἰσῆλθεν *els* wrongly

rendered ἦλθεν ἐπὶ, 680 *a*; εἰς τινα (after ἐρχομαι &c.) does not mean *to* (or, *on*), but *into* a person, 680 *a*

ei, meaning "not", 931 *δ*; "if only", "would that", 978 *g*; interchanged with εἶθε, 978 *c*, *g*

εἶθε, 978 *c*, *g*

εἰσῆλθεν *els*, the Heb. for εἰ. εἰ. wrongly rendered ἦλθεν ἐπὶ, 680 *a*

εἰσφέρομαι, 1129 *d*

ἐκ and ἀπό, primary distinction between, 940 *c*; σῶσον ἐκ &c., 940 *a*

ἐκλείπειν, 1060 *δ*

ἐκλεκτός (ἐκλεγμένος), 786-816; a name of Tabor, 981 *a*

ἐκτενέστερον, 959 *a*

ἐκφοβος, 885 *a*, 896 *δ*

ἐμπλήσει = Is. xi. 3 (R.V.) "his delight shall be," 666 *a*

ἐνανθρώπησις, 587

ἐνισχύω, 959

ἐξέραμα, 1130

ἐπεγομαι, 978 *d*, 1010 *d*, *e*

ἐπεσχόμην, 1010 *e*

ἐπὶ, ἦλθεν ἐπὶ wrongly substituted for εἰσῆλθεν *els*, 680 *a*

ἐπιβαλὼν, read as βαλὼν, 928 (iii) *δ*

ἐπιστολαί, 1137 *a*

ἐπὶ τὸ, εἶπον for ἔπατο, 668 *δ*

ἔπατο, read as ἐπὶ τὸ, 668 *δ*

εὐάβεια¹, Heb. v. 7 "was heard

¹ Εὐάβεια means "taking good heed to avoid offence," sometimes in a good sense, as when Philo (i. 476-7) praises Abraham for his combination of free speech (Gen. xv. 2 "What wilt thou give me?") with "godly fear" (Gen. xv. 2 "O Lord (ὦ δέσποτα, i.e. Master)"); but often in a bad sense, as in Wisd. xvii. 8 (of the Egyptian "fear worthy to be laughed at"), and the verb is often thus used with negatives ("Be not afraid" &c.). In Prov. xxviii. 14 "Happy is the man that *dreadeth* alway," LXX has καταπτίσσων, "crouching down", softened by the addition of δι' εὐάβειαν. And so a Greek translator might use εὐάβεια instead of φόβος to imply that the fear was not cowardly, but the "fear of doing evil." But would "fear", in this negative sense, be attributed to Christ by an early Evangelist except under a misunderstanding?

Note that in Prov. xxx. 5, Nahum i. 7, Zeph. iii. 12, LXX has εὐλαβοῦμαι as a rendering of a form of חָשַׁח "trust", confusing it with חָשַׁח "be silent before", "be afraid of". This suggests that the text might be a misinterpretation of "He was heard because he trusted."

Westcott says "For the use of ἀπό see Luke xix. 3; xxiv. 41; Acts xii. 14; xxii. 11; John xxi. 6." But all these have a negative ("could not for the crowd," "disbelieved for joy" &c.); and a negative, or some notion of constraint (as with the Latin *prae*), occurs in most of the instances of ἵκ "from", meaning "by reason of", referred to in Gesen. 580*a*, 583*a*. More to the point would be Josh. xxii. 24 "we did it *from* carelessness," ἔνεκεν εὐλαβείας, but Aq. ἀπὸ μερίμνης "from anxiety": but neither this, nor any of the instances, is exactly parallel to the present. The preposition points to literal translation from Hebrew, in which case a participial may have been taken for the prepositional prefix (-ח), as in Ps. lxxii. 12, Job xxix. 12 &c.

- (R.V.) for (ἀπὸ) his godly fear (τῆς εἰ.), 964 *a*
 ἐχέτλη, 928 (iii) *b*
 εἰω, parall. to ἀπλημι, 1066 *a*
- ἡλί, or ἡλί, 1053 *a*₁, and see "Eli" ἡλίου, may mean "sun" or "Elijah", 1057-60, esp. 1060 *a*
- θ, see below T
- Face, "f. of God", opposed to "back", 898-901
- Face (verb), Mal. iii. 1 (lit.) "shall face", i.e. "shall clear from before my face," 830
- Fan, "the winnowing f.," 853
- Father, "Our Father", not freq. in Jewish Prayers, 966 *b*
- Fiery (trial), (?) confused with "cup", 978 *b*
- "Fire" or "light", 617-25; fire a hostile element. 624; "the immaterial f.," 625; confusable with "fire-offering", 634; baptism by f., not a Jewish phrase, 856 *a*; interchangeable with "cup", 978 *b*, *f*, 1001, 1010 *a*
- Firmament, the, 644
- Firstborn of God, the, 797; connection between "chosen" and "firstborn", 799
- Flock of the Gentiles, the, 1018
- "For" (conjunction) and "but", confusable in transl. from Heb., 1068 *a*
- "For" (prep.) (Heb. ל-) rendered "to", 927 *b*
- Forsake, confusable with "be eclipsed", 1060
- Fountain, "the whole f. of the Holy Spirit," 665; (Deut. xxxiii. 28) "fountain of"=(Onk.) "according to the likeness of," 717 *a*; "fountain", (?) a name given to a "summary" of prayers, 717 *b*
- Freedom, "the spirit of f.," 724; in 2 Cor. iii. 17, 883 *b-c*
- Fuller, (Mk ix. 3) "no f. on earth," 864 *b*, 901 *b*
- Fuller's soap, 901 *b*
- Fullness, "the f. of the Godhead," 571 *a*, 665
- Furca (Lat.), the yoke of punishment, 928 (i) foll., 928 (vi) (vii) foll.
- Furcifer (Lat.), 928 (vi), 928 (vii) *b* foll.
- Furnace, confusable with "cup", 978 *b*
- φ, see under P
- Gadia, "the House of G.," 616 *d*, 734
- "Gaza", "G. this is desert," 1015 *d*
- Gennesaret, rabbinical derivation of, 960 *b*; perh. erron. for Gethsemane, 877, 960
- Gentiles, "the Court of the G.," 981 *b*; "the coming in of the G.," 1014
- Gethsemane, 1004, 1003; Gennesaret perh. erron. for G., 877, 960 *b*
- Gibeonites, the, 783 *a*
- Glorify, "them that glorify me I will glorify," 913; "g." interchanged with "hallow", 969-71, comp. 1011;

¹ Beside other conflation (1015 *d*), Acts viii. 26-7 appears to have conflated (1) εὐνοῦχος with εὐεστους (comp. Jerem. xxxiv. 19 "eunuchs", εὐναστας); (2) εἰς γάζαν "to Gaza", with "over [ad her] treasure" ἐπὶ [πράσιν τῆς] γάζης [αὐτῆς]. The Eunuch, being (Euseb. ii. 1. 13) "the first" convert "from the Gentiles", appropriately comes from "Aethiopia", because Ps. lxxviii. 31 (LXX) "Aethiopia shall be the first (προφθάσει) to stretch out her hand unto God." In Zeph. ii. 3-4 ("Azah (i.e. Gaza) shall be Azubah, i.e. forsaken") the Targ. has (1051-6) *sabach* (for *azab*), which might suggest that "the man of Gaza" was "forgiven". Also instead of "noonday", Targ. has a deriv. of טָהַר, which may mean "purify [with water]", suggesting "baptism". The Eunuch, no longer lamenting over himself as (Is. lvi. 3) "a dry tree", but being guided to the Man who is (Is. xxxiii. 2) "as rivers of water in a dry place," exclaims (Acts viii. 36) "Here is water". Receiving life, he departs after God has (Is. lvi. 7) made him "joyful". Philip (Acts viii. 40) "is found in *Asotus*," (i) the city of "No-Life" (L.S. recognize *ἀσωτον* only as "ungirt", but Hesych. adds *ἀβιωτον*): where he continues his life-giving career.

- "Glorify thy Name", 913, 970, 1011, 1020, 1022
- Glory, of Moses, of the Lord &c., 882-4; of God, 898; substituted for "goodness", 660 *a*, 899; paraphrased as "hosts of angels", 900; the Heb. for, may mean "weight" or "riches", 660 *a*, 1021 *b*; a LXX rendering of Heb. "goodness", 660 *a*, 899; a periphrasis for "God", 660 *a*; "a weight of g.," 660 *a*; the Gk "glory" interpr. "opinion" by Diatess., 878; glory, in Jn, regarded as following trouble, 986; "the power and the glory," 1021 *a-b*; Mk x. 37 "in thy glory", parall. to Mt. xx. 21 "in thy kingdom", 1021 *b*; see also 1021 *c*
- Goad, mistranslated "plough", 928 (iii) *b*; "kick against the g.," 928 (iii)
- God, periphrases for, *e.g.* "Glory", "Heaven", "Name" &c., 660 *a*
- Gods, false, 658
- Going up, confused with "offering", 629 *c*
- Goodness, rendered by LXX "glory", 660 *a*, 899
- Gospel of the Ebionites, 578; of the Hebrews or Nazarenes, 570 foll.; the Arabic Gospel of the Infancy, 658; (?) "according to the Apostles," 600 *b*
- Greece, called Javan, 696 *a*; (Zech. ix. 13) "thy sons, O Greece," 1018
- Greeks, come to Jesus, 921, 1014-6, comp. 1020 *c*
- γινώσκω, aorist of, 1068
- γραφάι, meaning of, 1145-6
- γρηγόρησις, 635 *a*
- γρηγορῶ, 945
- Hallow, interchanged with "glorify", 969-71, comp. 1011
- Hands, "lay h. on", 611 *b*
- Hasten, confusable with "be constrained", 1010 *e*
- "Hate", applied to parents, 928 (iv), (x)
- "Hear ye him", 817-49
- Heaven, a periphrasis for "God", 660 *a*; "of Heaven" interchanged with "Most High", 971 (vi); "the heaven opened", 641
- Hebrews, the, Epistle to, 1139; Gospel of, 570
- (H)eli, aspiration of, 1053 *a*₁
- Hellenists, the, 1015 *a*
- Hermon, 867 *a*, 981, 1060 *c*
- Herod, erroneously mentioned, 578 *a*
- Hezekiah, his prayer, 989
- Hide, Jesus "was hidden", 1013
- High, "Most High", 971 (vi), interchanged with "of Heaven" (*ib.*)
- Highpriesthood, 893 *a*
- Hillel, 734-8; the Bath Kol for H. against Shammai, 756-62; "the House of H.," 616 *c*
- Holy, "the Holy One" in Clem. Rom. substituted for "angel", 837; "the Holy One of God," 893-4; see "hallow"
- Horns (Exod. xxxiv. 29, 30, 35), 882, 896
- Hour, (?) a paraphrase of "cup", 956; (?) conflated with "cup", 1003 *b*
- House of, meaning "the followers of", 616 *c*
- I AM, how expanded by Jer. Targum, 1024 *a*
- If, implying a negative, 956; meaning "if only", "would that!" 978 *g*
- Intercession, Heb. "made i.," LXX "was delivered up", 927
- Interrogative pronouns, variation of, 1146 *c*
- Isaac, the Sacrifice of I., 928 (i) *b*; 1069 (i)-(v); carrying the wood, 928 (i) *b*
- Isaiah, his martyrdom, 928 (v); Mark's use of the name, 833, 839 *a*
- Israel, "the hardening of I.," 1014
- ἱερὸν, 928 (vii) *d*, 928 (x) *b*
- ἵνα τι, not used in Jn, 939 *b*
- Jabneh, 735; the synedion of J., 761

Jacob at Bethel, 659; wrestling with the angel, 959; accused by Satan, 961

Javan, *i.e.* Greece, 696 *a*

Jesse, the name, confusable with "aged", 706 *c*; "a weaver of the veil of the house of the sanctuary," 709 *a*

"Jesus" interchanged with "John" in the Ebionite Gospel, 581; Jesus, or Joshua, son of Nun, 832, 846, cp. 961 *a*

Jews, Christian, prepossessions of, 963

John (the Baptist), described himself as being a Voice, 864

John (the Evangelist), his style, 1120; its apparent simplicity, 913 *a*; he does not dislike ambiguity, 939 *c*; intervenes where Luke omits or alters Mark, 656

"John" (the name), interchanged with "Jesus" in the Ebionite Gospel, 581; interchanged with "Jona(h)", 719; rendered "Ovias", 616 *c*; perh. an error for "Jordan", 563 *a*, 565, 610, 611 *b*, 1039 *a*

John Hyrcanus, 566, 569, 730

"Jonah", a Heb. noun for "dove", 719; interchanged with "John", 719

Jonathan ben Uzziel, 739 *a*

"Jordan", perh. corrupted to "John", 563 *a*, 565, 610, 611 *b*, 1039 *a*; perh. taken as "going down", 611; the water of J. to be rejected, 615

Joseph, his "rod", 697-710

Joshua, 897, 961 *a*; one of "the former Prophets", 797 *e*; Joshua or Jesus, the son of Nun, 832, 846, cp. 961 *a*

Joshua ben Chananya, 763-75

Judas Iscariot, 985 foll.

Kingdom, "the K. of God is within you," 971 (iv); "the yoke of the K.," 928 (ii); "No blessing in which there is not the K.," 1005 *a*; Mt. "in thy kingdom" parall. to Mk "in thy glory", 1021 *b*

καθαρόν πῦρ, 625 *a*

καθεύδεις¹ (Mk xiv. 37), corrupted, 960 *c*
καθώς, confused with καλῶς, 951

καί might mean (Heb. *vau*) "and" or "even", 818, 834; "and" or "but", 933 *a*, 937; "for" or "but", 1068 *a*

καιρός, "time of trial", 956 *a*

καλῶς, confused with καθώς, 951

κρίσις βλασφημίας, "a charge of blasphemy," 1129

Laban, the egotist, 928 (iv) *a*

"Lama" or "Lema", *i.e.* "why?" possible corruptions of, 1061

Lamb, "the L. that taketh away sin," 636

Legend, Jewish, 1069 (i)-(v)

Leper, purifying of a, 585

"Lifting up", in John, 928; comp. 1003 *c*, 1018, 1020 *b*

Lightfoot, Bishop L.'s interpretation of the Promise of Eusebius, 1136 *a*

Likeness, Deut. xxxiii. 28 (Onk.) "according to the L. of," = (R. V.) "fountain of", 717 *a*

Luke, his style, 850

Lulab, a, 1022

λ, *i.e.* "thirty", perh. dropped, 587 *a*

λάκκος, name of Tabor, 981 *a*

λησταί, 928 (i) *c*

¹ As an illustration of (960) John's feigning sleep, comp. the story (no doubt as true as it is beautiful) about Bernard of Quintavalle (*Little Flowers of St Francis*, p. 2) "first companion of St Francis," who was at that time reckoned "the fool of Assisi." Bernard was entertaining Francis as his guest for the night, and (*Sons of St Francis*, p. 31) "the host fought against sleep, also feigning unconsciousness, watched, and saw his guest rise and spend the night in prayer, ...till morning broke. By the light of the little chamber lamp he had seen the fool transfigured. Bernard that night left all his former life behind him." The narrative also illustrates what might have happened to the two guests of the Lord Jesus who (Jn i. 39) "abode with him that day, it was about the tenth hour"; and it suggests how some kind of physical "transfiguration"—but very different from the common conception of it—might be combined with special spiritual energy.

Macarius, his comment on the accounts of the Crucifixion, 1061 *a*

Mahanaim, 659 *a*

Majority, vote of the (Exod. xxiii. 2), 763, 767

Malachi, his reference to the "Temple", 862; on the "Messenger", 818, 826-9 foll.

Marcosians, the, 978 *d*

Mark writes what may be called "a note-book Gospel", 996; said to have been Peter's "interpreter", 997

Martyrdom, of Akibah, 783, 928 (v), of Isaiah, 928 (v)

Mary (the Lord's mother), referred to as "the root" in Is. xi. 2, 669 *b*; reared "as a dove", 698; makes a veil for the Temple of the Lord, 709 *a*; the "choosing" of, 815 *a*

Matthew, prepossessed by prophecy, 996; said to have written his Gospel in Hebrew, 997

Maxims, "not maxims wanted, but men," 1000

Melchizedek, 893 *a*

Menahem, name of the Messiah, 704 *b* "Messenger" and "Angel", identical both in Heb. and in Gk, 817 *a*

"Messenger" and "Prophet", 817-49; Mal. iii. 1 "Behold, I send my m.," 818, 826-35 foll.; Exod. xxiii. 20 "I send a m.," 820-4; Philo on, 822

Messiah, the, titles of, 790; builder of the Temple, 1019

Metamorphose, 883 foll., 896, 896 *c*, *d*; rarity of the word, 883

Metamorphosis of Satan into a sparrow, 688

Metatron, the, 824

Michael, 961 *a*

Minchah, oblation, 633-6, 627 *a*, 724 *d*

Misinterpretation in the synagogue, 997 *a*

Misquotation, in Mk i. 1-3, Mt. xi. 9-10, Lk. vii. 26-7, 830-1; in Acts iii. 22 foll., 845

Moses, "a prophet like unto M.," 825-46; the Assumption of M., 897; the

Mosaic Theophany, 896-907; M. "received the Torah from Sinai," 1136; the name, alleged to mean "a great teacher", 871 (but see 871 *a*); the glory of M., 882; Moses with Elijah at the Transfiguration, 848-9; "Moses and the Prophets," 870

Most High, interchanged with "of Heaven", 971 (vi)

Mountain, the, connected with prayer, 630 *a*; the M. of the Transfiguration, 867 *a*, 981; "the M. of the House," 981 *b*; "a rooster up of mountains," 764 *a*

"My", the freq. use of, rebuked by Philo, 928 (iv) *a*

μεσημβρία, "south" or "noonday", 1015 *d*

μετασχηματίζεσθαι, 896 *d*

μή interrogative, 933 *c* foll., 979 *c*

μοῦνα (Jn xiv. 2), 998

μορφή, "essential form", contrasted with σχῆμα, "fashion", 810 *a*, 896 *d*; in Theod. means (Heb.) "brightness", 896 *c*

Nail, a, used as a charm, 778

Name, a periphrasis for "God", 660 *a*, 1022; the Name, 915, 964 *b*; Name or Shechinah, 971 (iii); "thy (or, the) Holy Spirit" substituted for "thy (or, the) Name", 968, 971 (iii); Name of Glory, 660 *a*; "Name" compared with "Son", 1005; "in my n.," a corruption from Exod. xxiii. 21, 823

Nathanael, 661

Nations, seventy, 668 *a*

Nazarene, a, 571; "Gospel of the Nazarenes," 570 foll.

Nazer or Branch, the, 570, 704

Negative, Heb., confused with personal pronoun, 779 *a*

Oblation, "the [evening] o.," 627 *a*, 724 *d*; "the going up of the o.," 629-39; connected with Ezra, Daniel, and Elijah, 627-30

Offering, confused with "going up",
629 *c*. See also "oblation"

Omens, 778

"Opinion", substituted for "glory" by
Diatess., 878

Origen, on the place of the Baptism,
612-3; on the Transfiguration,
869-74

"Original", the term, how used in this
book, p. xxxvi (*c*)

Oven, "the o. of a snake," 765

ο, interchanged with ω, 960 *a*, *d*, 966 *a*,
1015 *c*

δ, (?) replaced by τλ, 1010 *c*

οἰκεῖν, (?) "more particularly" or
"more suitable", 1143 *a*

ὄνομα, ins. for, or with, πνεῦμα, 660 *a*;
Phil. ii. 9 τὸ δ. τὸ ὑπὲρ πάντων δ., 915

δύσθια, "τὰ δύσθια αὐτοῦ", of Christ
in the Transfiguration, 901 *b*

δύσσω, 891 *b*

ος, for ως, 966 *a*

οῦ, (?) wrongly translated by R.V. in
Mk xiv. 36, 931 *h*, comp. 1010

οὐ μὴ (Epict. iii. 22. 33), 933 *b*

οὐ μὴ τίω (Jn xviii. 11), 933-6, 979 *c*, *d*,
1007

ω, interchanged with ο, 960 *a*, *d*, 966 *a*,
1015 *c*

ὠνείδισας, D's reading in Mk xv. 34,
1055

ως, written ος, 966 *a*

Papias, 995-8, 1147 foll.

Passover, "this P. is our Saviour,"
630 *b*

Paul the Apostle, favours the subjective
hypothesis of the Transfiguration,
880

Penuel, Jacob wrestling in, 961

Perfect participle, in Jn, 646 *a*

Peter the Apostle, his confession, 894;
his saying (Mk ix. 5) "three taber-
nacles", 868 foll.; "not knowing
what he said," 885 foll.; said by
Papias to have had an "interpreter",

997; his vision, 1025; the "Second
Epistle of P.," 1116-35, 1139

Phemé, compared with Bath Kol, 731,
733

"Philip", (?) meaning of the name,
1015 *e*, *f*

Philip the Apostle and Philip the
Evangelist, 1015 *c*; early confusion
between the two, 1015 *a*; Philip at
Azotus, 1015 *d*

Pillar(s), name given to a Rabbi, 764 *c*,
943; to Apostles, 943; "the pillars
of Caesarea wept," 764 *c*; "pillars"
or "attendants", 764 *d*; confusable
with "standing up" or "praying" or
"with me", 943-4

Pittacium (Lat.), 784 *a*

Ploughs, and yokes, "restored by the
Messiah," 704 *b*; "made by Christ
as a carpenter," 558, 928 (iii)

Pluperfect, non-existent in Hebrew,
1068 *b*

Polycarp, his Martyrdom, 690

Power, "the power and the glory,"
1021 *a-b*

Prayer, perh. implied in "oblation",
630; the Voice from Heaven an
answer to prayer, 908-1028; Christ's
One Prayer, 929-79; Lord's Prayer,
the first clauses of, 965 foll., 971 (vii);
the eighth clause, treated by Tertullian
as an interpretation, 971 (i); the Long
Johannine Prayer refers to the Synop-
tic Lord's Prayer, 970

Prayers, taught by Rabbis for use in
travel and danger, 967

Praying, implied in "standing upright",
944; confusable with "pillars" and
"with me", 943

Press, "I am pressed" confusable with
"I press on", 1010 *e*

Prophecy, not quoted but implied, 703;
confusable with "Vision", 853 *a*

Prophet, the term would include Joshua
797 *e*; not included by Justin in his
16 names of Christ 846 *a*; "Prophet"
and "Messenger", 817-49; the
Deuteronomic Prophet (Deut. xviii.

15, comp. xxxiv. 10), 817, 825 foll., 846; prophets compared with sages, 757

Ptolemy Philopator, Seleucus said to be an error for, 732 *a*

Purification of the temple, 862

παῖς, "boy", "son", or "servant", 806 *a*, comp. 805-11; interchanged with δοῦλος, 807 *d*

παρά, meaning of π., in Celsus' account of the Baptism, 610, 614

παράδιδωμι, 927 foll.

παράστασις, Lightfoot's interpretation of, 1139 *a*

παραφέρω¹, 931 *e*, 975-7, 1007

παρισπέρω, 1129 *d*

παρέλθῃ, pass by, *i.e.* surpass, outstrip, conquer, 941 *a*

περιστέρα (Lk. ii. 24); distinguished from τρυγών, 594 *a*, 685 *b*

πίω, οὐ μὴ πίω, 933-6, 979 *c*, *d*, 1007

πλήν in Mt. Lk. = ἀλλά in Mk, 1010 *c*

πλήρωμα, 571 *a*, 665

πνεῦμα τοῦ θεοῦ (Is. xi. 2), exceptional, 669 *a*; πνεῦμα πληρώσεως (Jerem. iv. 12) means "wind of fullness", 674 *a*

προδίδωμι, 928 *a*

προδότης, 928 *a*

πῶς σὺ λέγεις; 939 *a*

φούρκα, 928 (vii) *b* foll.

φωνή = Heb. "word", 852-3

φωτίσθητε, 635 *a*

¹ (1) L.S. have "to *turn aside*, or *away from*, τὴν ὄψιν π. τινός Xen. Cyn. 5. 27; π. τὸν ὀφθαλμόν to look *aside*, Luc. D. Meretr. 10. 2; π. τοὺς ὕσσοὺς to *put* them *aside*, Plut. Camill. 41: to *avert*, *put away*, Ev. Marc. 12. 14 (? error for Mk xiv. 36, Lk. xxii. 42)." But see the passages. (a) Xen. ἡ ποδωκία πρὸς τὸ ἀμβλυπεῖν αὐτῷ πολὺ συμβάλλεται. ταχὺ γὰρ ἐκάστου παραφέρει τὴν ὄψιν πρὶν νοῆται ὅτι ἐστί seems to mean "The hound's swiftness helps to make him still more dull of vision for he lets *slip* past him the sight of each object in turn before he perceives what it is" [less prob. "his swiftness carries the sight past him," as we should say of an express train]. (b) Luc. ἐκείνον δὲ ἐρυθρίασαντα κάτω ὀρᾶν καὶ μηκέτι παρενεγκεῖν τὸν ὀφθαλμόν, "[she reported that] the young man blushed and looked down and would no longer *let himself* even glance at her," Reitz "nec amplius eo oculum *adjecisse*." (c) Plut. Here π. seems at first sight to mean certainly "put aside." But see the passage. διδὲ καὶ μεθιστάμενοι τῶν ἰδίων ὅπλων ἐπειρῶντο τοῖς ἐκείνων συστρέφεσθαι καὶ τοὺς ὕσσοὺς παραφέρειν ἐπιλαμβανόμενοι ταῖς χερσίν (?) "So [the Gauls], letting go their own shields [? arms], tried to grapple at close quarters with the shields [? arms] of the Romans, and to *give the slip* to the pila, catching hold [of the shields] with their hands." In view of the very freq. meaning "let slip", "let pass", this might mean that they tried to "*let* the javelins *pass* them" by "*dodging*" them with their *bodies*, and to catch hold of the shields of the Romans with their *hands*: and this view is confirmed by Plut. Pelop. 9 π. "let pass" (Field), (not "parry") [L.S. also refer to Plut. Arat. 43 "*let slip*", Xen. Cyn. 6. 24 (passive) "*slip away*", "*escape*"]. Even if π. in Plut. Camill. 41 means "twist aside *from oneself*," it does not shew that π. could mean "*remove from another person*."

Having regard to the fact that L. and S. can quote no better instances than these—and that so able a scholar as Field does not quote either these or any others—to shew that παραφέρει can mean "I *remove* [from some one]," the *onus probandi* seems to lie with those who maintain the customary interpretation of Mk xiv. 36, not with those who deny it.

(2) Athenaeus p. 380 *d*, *e* quotes a discussion on the use of παραφέρω in which a mention of the [passive] "things *served up* [on the table] (παραφερομένων)" leads to the question "where do we find (πού κεῖται) the [active] *serve-up* (τὸ παραφέρειν)?" A guest gives four instances from *four comic poets*. The first is Aristophanes, π. τὰ ποτήρια "*hand the cups*". The second, Sophron, is said to use the word κατὰ κοινότερον ["communi magis notione"], but (?) "*more sociably*", *one* bowl being "*handed*" or "*passed round*" among many guests *in common* (κατὰ κοινόν, see L.S.). κατὰ κοινότερον could hardly refer to the style "*in a somewhat common fashion*" as follows: παράφερε Κοικία (edd. κύκλω but ?) μεστὸν τὸν σκύφον. In two of these instances, spite of the context, scribes have substituted περιφέρω. These facts suggest that considerations of linguistic fitness may have had some part in inducing Mark to suppose that π., with ποτήριον, could not be used in this vernacular or comic fashion. Hence the text may have seemed to require amending by inserting ἀπ' ἐμοῦ "*from me*", converting the meaning from "*present (to)*" into "*remove (from)*".

Quotation, from initial words, 973 *a*

Ram, story of the (Gen. xxii. 13), 1069
(i) foll.

Ransom, "to give his soul a r.," 925

Red Heifer, the, 615 *a*

Reduplication, Hebrew, 1058

Refiner, the, 857-64; ambiguities connected with, 858-61

Remarriage, sanctioned by Bath Kol, 745-6

Rest, Jn prefers "abide" to "r." in describing the resting of the Spirit, 714

Rest(ing), confusable with "dove", 695-6; means "resting-place", 724 *c*; confusable with "[evening] oblation", 724 *d*; Solomon "a man of r.," 724 *b*

Resting Place, of Jehovah, the Temple, 724 *c*

Rod, Joseph's, 697-710

Rome or Edom, 961 *a*

Sabach, Mk xv. 34 &c. "forsake", means also "let alone", "pardon", "suffer", 1051-6 foll.

Sabbath, 738

Samaria, 1015 *d*

Samuel, anointing of David by, 650, 797

Samuel the Little, 735

Satan, accusing Jacob, 961; cast down from heaven, 922, 1003 *a*, 1015; enters into Judas, 986, 986 *a*; "S." a term applied to Peter, 891 *a*

Saul, Abba, 1022

Saul, "the chosen of the Lord," 783 *a*

Say, "some say" confusable in Heb. with "some said", 874 *a*, 1059, comp. 1002; "say" = "purpose", 744

Scent, "to have s.," said of the Messiah, 667

Scripture, used as *Sortes Biblicae*, 749

See, "s. the thunders of Sinai," 781 *d*

Seleucus, said to be an error for Philopator, 732 *a*

Seraphim, the, 1020

Seven, variously connected with "an-

gels", "eyes", "lamps", "spirits", 668, 668 *a*; the s. deacons, 1015 *b*; the s. loaves and baskets, 1015 *b*

Seventy, s. angels, 668 *a*; nations, 668 *a*; tongues of the world, 781 *d*

Seventy (apostles), the return of, 922; (?) sent to the Gentiles, 1015

Sheba, transliterated, 1060 *c*

Shebna, brother of Hillel, 737

Shema, the, 783, 928 (ii) *a*, 928 (v)

Shechinah, 734; corresponds to "the Holy Spirit", 736; interchanged with "Name", 971 (iii)

Shemaiah and Abtalion, 738

Sibylline Oracles, 582 foll.

Simeon ben Eliezer, 969

Simon the Just, 732

Sinai, the Voice from, 781 *c*; "seeing the thunders of," 781 *d*

Siphra and Siphri, 743 *a*, 1078-9

Sit, might imply "pause before praying", 944; confusable with "sleep", 945 *a*; may mean "remain", 945 *d*

Six, spirits, 667-8; six, variously connected, 668

Slave (the word), not in O.T. except in Jer. ii. 14, 807 *b*

Slaves, 928 (vi); Philo on "the slavish race", 928 (iv) *a*

Sleep, confusable with "sit", 945 *a*

Snake, "the oven of a s.," 765

Snatch, "the Spirit snatched Philip," 1015 *d*

Solomon, "a man of rest," 724 *b*

Son, compared with "Name", 1005; "Beloved Son", 786-816; "son", in Heb., confusable with "fine [wheat]", 857; with "chosen", 860; a mis-translation of "servant", 805-11; "Son of God", 661; "Son of man", 661

Soul, "loving God with one's s.," 928 (v)

Sower, Parable of the, 1019; tradition about, 998

Sparrows, our Lord's saying about s. (Mt. x. 29) prob. not copied in Jewish tradition, 748 *a*

"*Specula*" (Lat.), *i.e.* "do the work of a *speculator*," "despatch", 748 *a*

Spirit, the Holy, "the whole fountain of," 665; Jn's doctrine about, 671; in j. Talm. corresponds to the Shechinah in b. Talm., 736; Bath Kol said to be substituted for, 743; "the Spirit" (absolutely), a title freq. in N.T., rare in O.T., 672; the descent of, connected with Is. xi. 2, 666; the resting of, 714 *a*; Is. xi. 2 "[the] Spirit of the Lord," mistransl. by LXX "[a] Spirit of the God," 669; elsewhere mistransl. or om. by LXX, 675; "Thy (or, the) Holy Spirit" substituted for "Thy (or, the) Name," 968, 971 (iii)

Spirits, "six" or "seven", 664-9; called "the powers enumerated by Isaiah," 557 *a*; "seven s." connected with the "seven lamps" in the tabernacle, 668 *a*; "spirits, or winds, four," 668 *a*

Stand (Heb.), its local and metaphorical meanings, 945; "standing upright" implies "praying", 944; confusable with "pillars" and "with me", 943

Stature, metaphorically used, 883 *c*

Stephen, 871, 1015 *c*

Stoic dogma, 920; Stoic maxims, 1000

Stream, *i.e.* river, confusable with N. Heb. "light", 635

Successions, of the Apostles, 1136 foll., 1142 *a*

Sun, confusable with "Elijah" in Gk., 1057-60, esp. 1060 *a*

Sword, metaph., 1015 *d*, 1018

σπῆλαι, 928 (vii) *c* foll., 928 (x) *a*

σειροίς, 1129 *c*

στάσις, 928 (i) *e*

σταυροκόμτος, 928 (vii) *c* foll.

σταυρός¹, 928 (i)-(x)

στήριγμα, στήριγξ, 928 (vii) *b*, foll.

συνεστώς, how used in Lk. ix. 32, 873 *b*; its meaning elsewhere, 879 *b*

συνέχομαι, parall. to ἀνέξω, 1010 *d*

σχῆμα, "fashion", contrasted with μορφή, "essential form", 810 *a*, 896 *d*

σχίζω, 641 *a*

Tabernacles, "the three T." (Mk ix. 5), 868 foll., 891-5

Tabor, 867 *a*, 981 *a*

Talmud, Jerusalem contrasted with Babylonian, 762, 783 *c*, 785 *a*

Tamar, Bath Kol on, 740, 743 *c*

Targum, meaning of, pp. ix-x

Tatian, his Diatessaron, 556

Tears, "strong crying and t." imputed to Jesus, 957-64 *a*

Temple, the, 1017-20

Tempus (Lat.), "time of trial", 956 *a*

Teraphim, transliterated, 1060 *c*

Testament of the XII Patriarchs, 566

"The" (Heb.) dropped before a noun defined by a genitive, 653

THEY, *i.e.* God, the powers of heaven, 667 *a*, 738 *a*

Thirty (λ) perh. dropped, 587 *a*; "t. years old", applied to Mary and to David, 709 *c d*; "t. years old" = (Heb.) "son of 30 years," 709 *d*

Thunder(s), 727-9, 781 *c*; "seeing the t. of Sinai," 781 *c d*

Transfiguration, the, Physical Hypothesis of, unsatisfactory 865-7; Voice at, why omitted by Jn? 865-907; Origen's view of, subjective, 869-74; in *Acts of John*, 877; a Jewish comment on, 881; tradition on, in Clem. Alex., 881; the subjective hypothesis is favoured by St Paul, 880; the Voice at, in "2 Pet.", 1131

¹ As confirmation of the statement (928 (x) *d*) that Jews would interpret "take up the cross" literally, see Dr Edersheim, *L. of Chr.* ii. 87 "They"—*i.e.* the disciples—"knew the torture which their masters—the power of the world—the Romans, were wont to inflict: such must they, and similar must we all, be prepared to bear, and, in so doing, begin by denying self": and he adds in a footnote, "In those days the extreme suffering which a man might expect from the hostile power (the Romans) was the literal cross; in ours, it is suffering not less acute, the greatest which the present hostile power can inflict: really, though perhaps not literally, a cross." I italicize the words that seem to confirm my thesis.

Transliteration, errors arising from,
1060 *c*

Tree, meaning Cross, 1020 *a*

Trouble, preceding prayer, 908-28;
followed by "glory", 986, 1020 *b*;
"freedom from t.", inculcated by
Epictetus, 920

θεράπων, 807 *c*, 808

τι, (?) substituted for δ, 1010 *c*; τι prob.
"why?" (not "what?") in Jn xii. 27
τι εἶπω, 938-40, comp. 933 *a*
τίθεται ἐπὶ, "is [a name] attached to,"
not "is placed on", 928 (vii) *f*
τινα, meaning "what things", 1142-6
τις, alleged to be used for δς, 931 *f-h*
τρογών (Lk. ii. 24), distinguished from
περιστέρα, 594 *a*, 685 *b*

Uncovered, "with head u.", 883 *c*

Unfamiliar phrases corrupted, 789-90

Unveiled, "with u. face", 883 *c*

Upon, confusable with "go up", 707 *b*;
with "came", 851; with "yoke",
928 (iii) *c*; "the word of the Lord
u.", 850-2; "disquieted u. me" (Ps.
xlii. 5), 918

Upright (Lev. xxvi. 13) = (Targ.) "with
head uncovered", 883 *c*

"Ur-Marcus", p. xxxvi (*c*)

ὑπακούετε, 964

ὑποστάτης, 928 (vii) *b* foll.

ὑψοῦν, 1003 *c*

Variation of the Interrogative, 1146 *c*

Ἄνω (Heb.), "and" or "but", 937;
"and" or "even", 818, 834; "for"
or "but", 1068 *a*

Virtue, "the V. of God," 1126

Vision, confusion between v. and pro-
phesy, 853 *a*

Voice, "the V. of the Lord" in the
Bible, 727-9; how interpreted by
Philo, 727; the V. at the Baptism, sub-
jective, 864 *a*; John the Baptist calls
himself a voice, 864; V. for "Daughter
of Voice", 741 *a*; see *Bath Kol*.

Voices, *i.e.* "thunders", 728

Wait, "I have waited for thy salvation,"
797 *d*

Walking, how interpr. by Philo, 727

Washing of feet, the, 928 (viii), 986

Water, "the water from heaven," 625;
"the waters of the Law," 764 *b*

Weaving of the veil, explained mystic-
ally, 709 *b*

Well pleased, "to be w.", interchanged
with "choose", 863

Wetstein on "the Dove", 686-7

"Why?" implies prohibition, 918; means
also "How!" 918; in Heb. introduces
what ought not to be said, 939

Will, God's Will, 1011; "Thy will be
done," 931 foll., 955 foll.; Tertullian's
treatment of the clause, 971 (v)

Wood, meaning Cross, 1020 *a*

Word, variously referred to as "Scrip-
tures" or "Prophets", 953; "the
word of the Lord came," 850; "ac-
cording to thy, his &c. word," 949-
54, 993, 1011 *c*; "words of life", 894

Works, good, meaning of, 1022 *c*

World, the, its double meaning, 1016

Writings, "the canonical writings", *i.e.*
Bible or N. T., not Epistles alone, 1146

ξάλω, "scourge", 928 (v) *a*, 928 (x) *b*

ξύλον, 928 (vii) *b* foll., 928 (x) *b*

Yoke 928 (i)-(x); "taking on oneself
the yoke" = repetition of the *Shema*,
928 (ii); "the yoke of the Kingdom
of Heaven," 928 (ii) *a*; the yoke,
preparatory for martyrdom, 928 (v)
Yokes, and ploughs, "restored" by
the Messiah, 704 *b*; made by Christ
"as a carpenter", 558, 928 (iii)

Zalmon, 745 *b*

Zechariah, (Zech. ix. 9) "Behold, thy
king cometh," 1018

Zion, the sons of, 1016

ζυγός = the bondage of the Jewish Law,
928 (vii)

FROM LETTER TO SPIRIT

III. HEBREW

The references are to paragraphs, indicated by black numbers, which, in this Index, run from 553 to 1149]

1. "c. w." means that one Hebrew word has been *actualiy c(onfused) w(ith)* another; "perh. c." means "*perh(aps) c(onfused)*."

2. "cble w." means that one Hebrew word is *c(onfusa)ble w(ith)* another word, owing to similarity of letters.

אב "father", c. w. אם "if", 979 *δ*

אבי "my father", 979 *δ*

אבי "O that!", 979 *δ*

אחד "one" }

אחז "obtain" } perh. c., 891 *a*,
1069 (ii)

אחר "behind" }

אי, meanings of, 979 *δ*

אי בי "I am able", cble w. אבי, 979 *δ*

אם "if", c. w. אב "father", 979 *δ*

אם "if", implying a wish, 985 *a*

בחירי "my chosen", c. w. } 803 *a*
ביחירי "in my beloved" }

בי, "I pray", or "in me", 979 *δ*

בר, Bib. Heb. "lye", "purity",

c. w. N. Heb. "son", 857 *a*

בר "son", "lye", &c., "chosen", 860

ברוח "with the Spirit" }

ברית "soap" } (?) 857

גלה "reveal", used with אל or לו,
not על, 971 (vii)

דבר "word", or "hath spoken", 964

ה, see "Article"

הוי "woe", cble w. }

היה "had been born" } 985 *a*

הרפה "forsake", cble w. הרף "insult,
reproach", 1055

י, see *vau*

זקף "crucified", 1003 *c*

חרף "reproach", see הרפה

יון Javan, *i.e.* "Greece" }
יונה "dove" } c. or cble,
ינה "oppress" } 696 *a*

ינוח "he will rest"

יקר, substituted for כבוד, 915 *a*

יקר "be glorious", c. w. קרא "call",
915 *δ*

יקרא, (Onk.) "the glory of", (Heb.)

קרן "became horned", 896 *c*

ישב "sit", c. w. שכב "sleep", 945 *a*

כבד, means "weight", "riches",
"glory", 660 *a*, 1021 *δ*; al-
tered to יקר, 915 *a*

כבוד or כבודך "thy glory", cble w.

כדברך "according to thy
word", 1011 *c*

ל "for", rendered "to", 927 *δ*

- לו "to him", c. w. the rare לו "not", 985 a; c. w. לא "not", 779 a
 למא "why?" cble w. מלא "there is fulfilled", 954 b
- מה "why?" implying negative, 918 b
 מלא "fulfil", cble w. מלאך (*quod vid.*) "angel" or "messenger", 656 a, 954; cble w. למא "why?" 954 b
- מלאך "angel" or "messenger", c. w. מלך "king", 656 a; cble w. מלא "fulfil", 656 a, 954
- מלאכרבר (?) "fulfilled according to the word," or "an angel hath spoken," 954
- מלך "king", c. w. מלאך "angel" or "messenger", 656 a
- מלכה "kingdom", cble w. מלך "king", 656 a
- מנהו Ps. lxxviii. 23 "from it", should be מנתו (R.V.) "its portion", 977
- מנחה, see 627-39; "oblation" or "resting", 724 d
- מנת "the portion of", 977
- נהר (?) (Targ.) מנהר "streamed with light", cble w. (Heb.) מנהר "from the river", 635
- נצה "flower", c. w. } 708
 נצר "branch"
- עד "unto", c. w. על (*vid. infr.*), 918 a
- על (*vid. infr.*) c. w. עד "unto", 918 a
- על "upon", c. w. עלה "go up", 707; N. Heb. "came", Bib. Heb. "upon", 851; Bib. Heb. "yoke", cble w. "upon", 928 (iii) c; "upon us" (?) in old versions of Lord's Prayer, 971 (ii)-(vii)
- עלה "go up", cble w. עלל "come" or "go", 637 a; c. w. על "upon", 707
- עלו "they went up", "they went", "they entered", 637 a
- עליון "O Most High" } cble 971 (vi)
 עלינו "on us" }
 עלל, see עלה
- עם "near" or "with", c. w. עם "people", 610-1
- עמד "stand", 945
- עמדי "with me", perh. c. w. }
 עמודים or עמודים "pillars" and } 943
 עמודים "standing up" }
 עמודים, may mean "pillars" or "attendants", 764 d
- ענה (root), "answer", "sing", "be afflicted", 923 b
- פיליפי c. w. }
 פליטה } 1015 e
- קרא "meet" or "call", 1069 b; c. w. יקר "be glorious", 915 b; c. w. קרב "draw near", 1069 b
- קרב "draw near", c. w. קרא "call", 1069 b
- קרן "became horned", cble w. יקרא "the glory of", 896 c
- קרע "rend", cble w. רקיע "firmament", 644
- שבע "seven", cble w. } 1015 b
 שבעים "seventy" }
- שוב "(re)turn", also "return (an- answer)", 946 a
- שכב "lie down to sleep," c. w. ישב "sit", 945 a

PARADOSIS

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1150 to 1435]

MATTHEW			MATTHEW			MARK		
PAR.			PAR.			PAR.		
4	12	1150, 1221	26	2	1151, 1206,	1	38	1376
5	46-7	1370 <i>a-c</i>			1215, 1289	2	17	1371 <i>a</i>
6	7	1370 <i>c</i>			-1310	3	19	1221, 1355
	14-15	1181	3		1296 <i>b</i>	5	41-2	1397**
10	4	1152 <i>a</i> , 1221, 1355	13		1400, 1411, 1411 <i>a-c</i>	6	3	1384 <i>b</i>
	19	1221				46		1242 <i>c</i>
	39	1286, 1333 <i>a</i>	21-4		1343-58, 1427 -8	8	31	1248 <i>a-b</i> , 1297
	40	1417				31-2		1252-4
11	6	1236 <i>a</i>	22		1359-60	32		1244 <i>c</i> , 1253 <i>b</i> , 1254 <i>a</i> , 1432-3
13	55	1384 <i>b</i>	23		1348 <i>a</i>			1333 <i>a</i>
16	21	1297	24		1312-4	35		1371 <i>a</i>
	21-2	1252-4	25		1361	38		1265
	25	1333 <i>a</i>	26		1319 foll.	9	9-10	1248 <i>a</i>
17	9	1265	28		1400		12	1215 foll.
	12	1248 <i>a-b</i>	30-3		1234-44		27-32	1215
	18-23	1215 foll.	32		1203, 1230, 1244		28	1204, 1220
	22	1151, 1204					30	1215-44, 1421 -2
	22-3	1215-44, 1265, 1421-2	42-6		1385		30-2	1151, 1265
	23	1272, 1273 <i>b</i>	45		1362-71		31	1272, 1273 <i>b</i>
18	17	1370 <i>c</i>	45-6		1362-7, 1429- 30		32	1253 <i>a</i> , 1273
20	17-19	1245-51, 1255- 88, 1423-4	46		1361, 1372-87	10	32	1245-51, 1255- 88, 1423-4
	18-19	1151	48		1366, 1378		32-4	1151
	19	1206	49-50		1363-7		33	1264
	26-8	1275-88	53		1383		34	1275-88
	28	1214 <i>a</i> , 1275- 82	61		1309 <i>b</i> , 1432		43-5	1214 <i>a</i> , 1275- 88
22	44-5	1382	64		1382 <i>a</i>		45	1246
24	10	1221	67		1263		46	1181
	22	1225 <i>a</i>	73		1432	11	25-6	1382
	25	1225 <i>a</i>	27	26	1176-7	12	36-7	1246, 1293 <i>a</i>
25	13	1293 <i>a</i>		30	1262-3		4	1221
	14-30	1397	49		1262 <i>a</i>		11	1225 <i>a</i>
	21	1397	28	6-7	1216		23	1225 <i>a</i>
	24	1336 <i>c-e</i>	7		1203, 1230-3		33	1293 <i>a</i>
26	1-2	1289-1310					37	1289-96 foll., 1425
	1-4	1425-6						
			MARK					
			1	14	1150, 1221			
				15	1310			
				35	1242 <i>c</i>			

PARADOSIS

JOHN

	PAR.
14 28	1336
29	1226
30-1	1373
31	1361, 1372-87
15 2	1288 <i>a-b</i>
3	1288 <i>a-b</i>
11	1226
12-14	1338
13	1226, 1336 <i>a</i>
16 1	1236
4	1225 <i>a</i>
10	1307
16	1306
17-18	1307
21	1307
22	1307
26-7	1236
28	1307, 1386
32	1236, 1383
33	1383
17 19	1226
22-3	1386
23-6	1383
18 3	1364-5, 1388 <i>a</i>
12	1388 <i>a</i>
14	1392
18	1388 <i>a</i>
22	1388 <i>a</i>
30	1391
35	1388-90
36	1209 <i>b</i> , 1388-9
19 6	1388 <i>a</i>
11	1209 <i>b</i> , 1371 <i>b</i> , 1390-2
30	1214 <i>c</i>
34	1262 <i>a</i>
37	1259 <i>a</i> , 1262, 1336 <i>b</i>
20 18	1359 <i>a</i>

ACTS

2 23	1153, 1176, 1260 <i>b</i> , 1431
25-7	1382
3 13	1153, 1431
15	1153, 1431
4 28	1350
7 52	1153

ACTS

	PAR.
8 30-3	1158
9 4-6	1409 <i>b</i>
15	1409 <i>b</i>
40	1397**
10 4	1400, 1411 <i>c</i>
11 21	1350
13 35	1382
17 27-8	1381 <i>a</i>
28	1241 <i>a</i>
19 9, 23	1250
22 7-10	1409 <i>b</i>
24 22	1250
26 17	1409 <i>b</i>

ROMANS

4 25	1155 <i>a</i> , 1156, 1181, 1187
5 6	1180
15-20	1181
7 24	1326 <i>d</i>
8 32	1154
33	1381 <i>b</i>
11 11	1236 <i>a</i>
11-12	1181
35	1209 <i>c</i>
12 1	1332

1 CORINTHIANS

4 13	1261 <i>a</i> , 1284 <i>a</i> , <i>c</i> , 1287 <i>a</i>
9 21	1176, 1182 <i>a</i>
11 23	1155, 1202, 1417
24	1315-25 foll., 1332 foll.
24-5	1398-1419
26	1408
12 21	1307
13 3	1316 <i>a</i> , 1326 <i>a</i> , <i>f</i>
16 12	1220 <i>a</i>

2 CORINTHIANS

4 11	1340
5 19	1181
21	1268 <i>b</i>
10 7	1307
11 16	1307

GALATIANS

	PAR.
1 4	1155 <i>a</i> , 1326 <i>c</i>
2 15	1368
20	1154, 1326 <i>c</i>
6 1	1181

EPHESIANS

2 13	1386
14	1386
18	1386
5 2	1154, 1326, 1386
25	1154, 1326, 1386

PHILIPPIANS

4 5-6	1381 <i>a</i>
-------	---------------

COLOSSIANS

3 3	1338 <i>a</i>
-----	---------------

1 THESSALONIANS

2 8	1330, 1340
-----	------------

1 TIMOTHY

2 6	1155 <i>a</i> , 1326 <i>c</i>
-----	-------------------------------

TITUS

2 14	1155 <i>a</i> , 1326 <i>c</i>
------	-------------------------------

HEBREWS

9 14	1326 <i>d</i>
10 3	1411
12 15	1431**

1 PETER

2 21	1159
22-5	1158 <i>a-b</i>
23	1154
4 1	1159
5 1, 5	1283 <i>a</i>

2 PETER

2 8	1182 <i>a</i>
-----	---------------

1 JOHN

2 8	1307
3 16	1336 <i>a</i>

REVELATION

1 7	1259 <i>a</i> , 1262
18 11-13	1327 <i>b</i>

PARADOSIS

II. ENGLISH AND GREEK

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1150 to 1435]

1. "c. w." means that one word has been *actually* *c*(onfused) *w*(ith) another.

2. "cble w." means that one word is *c*(onfusa)ble *w*(ith) another word, owing to similarity of letters.

Abraham, A. and Isaac going "together" or "as one," 1387 *b*; s. also 1411 *b*

"Again," in Jn, meaning "on the other hand," 1307

Akiba, R., connected with Is. liii. 12, 1198

Alexandrians, (?) denoted by "Babylonians," 1261 *a*

Ananias, the baptizer of Saul, 1416-8

Aramaic, confused with Hebrew, 1384 *a*; uttered by Jesus, 1384 *a*; s. also 1397*, 1397**, and p. xxiii *c, d*

Ascension of Christ, the, 1307-8

"Asham," see 1267-82, 1337

"Authority," 1390-1; "a. to lay down life," 1212, 1335

ἄγροια, 1270

ἄγωμεν, 1372-7

ἀθεσία, used by Aquila, 1182 *b*

-αι interchanged with -ε, 1260 *b*

αἶρω, parallel to θείρω, 1336 *c*; antithetical to τίθημι, 1336 *c-e*

ἀμαρτωλός, 1370-1, in Mk, 1371 *a*

ἀμνάς, "lamb" or "coin," 1396 *a*

ἀναβαίνω, c. w. συμβαίνω, 1246

ἀνάμνησις, 1398-1419

ἀνάστασις, analogous to קִיּוּם, 1244

ἄνθρωποι, abbrev. as ἀναι, cble w. ἀνομοι, 1183

ἀνισταμένους, v. r. for μετὰ παρανομίας, 1254 *a*

ἀνοήτοις, v. r. ἀνομία τοῦ, 1183 *d*

ἀνομίαι, "transgressions," distinct from παραπτώματα, "trespasses," 1181 *a-b*

ἀνομος, 1182; implying unnatural crime, 1182; ol d. Ἰουδαῖοι, 1183 *c*; d. cble w. ἀναι, i. e. ἄνθρωποι, 1183; s. also

1176 *a*, 1180 *a*, 1184, and רשע

ἄρτοι εἰς ἀνάμνησιν, 1400

ἀφανίζω, 1269 *b*, 1273 *b*

"Babylonians," (?) denoting Alexandrians, 1261 *a*

"Behold," in Jn, different from "see," 1307; in Aramaic, כִּי, cble w. "this," 1321

"Betray," s. προδίδωμι

Blood, not to be eaten, 1331-4

Body, Aramaic original of "my b.," 1326-31; b. of Christ, denoted by "Temple," 1309; "b. of the Passover," i. e. the Paschal lamb, 1403 *a*; s. also σῶμα

"Bondservant," different from "minister," 1276

"Bone," in New Heb., = "self," Syr.
"soul," 1326 *d*; Lk. xxiv. 39 "flesh and
bones," 1326 *d*

Bread, "the b. of affliction," 1358 *a-b*;
"the b. of the shewbread," 1400

Build, "b. the Holy Place," in Targum
on Isaiah, 1195

Carpenter, "c. and son of a c.," 1384 *b*

Chrysostom, on 1 Cor. xi. 23-4, p. 9

"Cohort" (Jn xviii. 3), cble w. "sign,"
1364-5; s. also *σημα*

"Coincidences?" 1431**

Covenant, the C. with Noah, 1414 *b*; the
New C., 1353; comp. 1331, 1334

Crucifixion, predictions of, 1216, 1219,
1258, 1303

καθαρισμός, for this and Gk words
beginning with *κ*, see K

χεῖρ, *ἐν χειρί*, ambig., 1178; *ἐπὶ χεῖρα*,
1178 *b*

Dative, = "to" or "for," 1162 *a-b*, 1174

Days, s. "two," "three," "third"

Debts, "forgive us our d.," 1181

"Delivering up," the rendering of
παράδωμι, in the Gospels, 1150-2;
in the Acts and Epistles, 1153-6; in
The Suffering Servant (LXX), 1156
foll. and *passim*; early Christian
reference to, 1158-63; in the Targum
on Isaiah, 1164-71, 1195-8; two kinds
of, mentioned by Origen, 1179, 1222;
"receiving and d. u.," 1315; 1 Cor.
xiii. 3 "d. u. my body," 1316, 1326;
"d. u. the soul," 1195, 1349 *b*; "the
hand of him that delivereth me up,"
1341-50; cble, through Heb., with
"perfect," 1302 *a*; s. also *παράδι-*
δωμι, מִסֵּר, פָּנֵעַ, and 1185-94

Drinking, Lk. xxii. 30 "eating and d.,"
meaning of, 1351-2, 1357

δεῖ, 1248 *a*, 1252 *a*

δεῦγμα, 1414 *a*

δέκα, "ten," cble, through Hebrew,
with "wealth" and "do (business),"
1397 *a*; שָׁר עֲשֵׂה

διαπτύξαι, c. w. *διαπτύσαι*, 1264 *a*

διαπτύσαι, c. w. *διαπτύξαι*, 1264 *a*

δίδωμι, as distinct from *παράδωμι*,

1155 *a*; in the Eucharist, origin of,

1324; often = "appoint," "make,"

1336 *b*

"Eat," the addition of, in the Euchar-
ist, 1324; Lk. xxii. 30 "e. and
drink," meaning of, 1351-2, 1357

Epictetus, on the Galilaeans, 1372-5

Eucharist, the, inadequacy of the Syn-
optic account of, 1339; "remem-
brance" in, 1407-19; s. also 1311-58

εἰ = "five," 1397

-*ε*, interchanged with -*αι*, 1260 *b*

ἐγγίζω, s. *ἡγγικεν*

ἐγκομβόω, 1283 *a*

ἐεπτυνον, cble w. *ετυπτον*, 1261

ἐθνικοί, 1370 *a-c*

εἶπεν, cble w. *εἶπον*, 1233 *a*

εἶπον, cble w. *εἶπεν*, 1233 *a*; an illiterate
way of writing *εἰπών*, 1360

εἰς, = Heb. *לְ*, = (1) "belonging to,"

(2) "equivalent to," 1400 *a*

ἐκδοτος, 1153

ἐκκεντῶ, 1262

ἐμπαίζω, "mock," 1260; = (Nah. ii. 3)

Heb. "scarlet," 1261 *a*

ἐμπτύσουσιν, in Mk x. 34 read by D

as *ἐνπτύξουσιν*, 1264

ἐνέπηξαν, 1260 *b*

ενοχλή, c. w. *εν χολη*, 1431**

ἐνπτύξουσιν, s. *ἐμπτύσουσιν*

ἐξιλάσκειν, construction of, 1160, 1174 *a*

ἐξουσία, 1390-1; s. also "authority"

ἐπιδίδωμι, 1316 *a*

ἐργα, through Heb., c. w. "wealth"
and "ten," 1397 *a*

ἐτοιμον, -*ασία*, "place," 1244 *b*

ἐτοιμος, 1244 *b*, 1252 *a*

ετυπτον, cble w. *ἐεπτυνον*, 1261

εὐρήσει, parall. to *ζωογονήσει*, 1286,

1333 *a*; with *ψυχῇ*, 1333 *a*

εὐωδία, 1411 *b*

ζ, see below Z

ἡγγικεν, not used of persons, 1379
ἡμῶν, error for ὑμῶν, 1199 *a*

θ, see below T

"Feared," parall. to "were very sorrowful," 1272

"Finding" and "losing" the "soul," 1286, 1332, 1333 *a*

Flesh of Christ, the, how mentioned by Barnabas, 1214 *a*

"For" or "to," 1162 *a-b*, 1174, 1176

Frankincense, 1399-1402

φ, see below P

"Galilaean," inserted in Jer. Targ., 1240; Epictetus on the Galilaean, 1372-5

Galilee, 1203-4, 1215-44

"Galilee," = "circle," "district," "region," 1232; "in, or into, G.," cble, through Heb., or Aram., w. "for your sakes," 1203, 1225-32; s. לְיָי and 1432-5

γράφαι, different from ὠρισμένον, 1313; γέγραπται ἰσα, parall. to μέλλει, 1248 *a*

Hand, "in(to) the h. of," 1178 *b*; "the h. of him that delivereth me up," 1341-50; "his h. is with," meaning of, 1349-50

"Heathen," the, 1370 *a-c*

Hebrew, confused with Aramaic, 1384 *a*; s. also 1397*, 1397*, and p. xxiii *c, d*
Hide, "your life is *hid* with Christ," 1338 *a*

Hillel, his usage in the Passover, 1406; "in remembrance of H.," 1406

"Honeycomb," cble, through Heb., w. "pour out," 1194 *a-b*

Hosea, his prophecy about "the third day," 1218, 1297; Jewish comments on, 1306

Humiliation, Messianic, the, details of, 1265

Ignorance, 1270-4; Gen. xvi. 10 (LXX) "thou hast brought i. on us," 1270

Intercession, s. "for," ἐξιάσκειν, and ὑπὲρ

Isaac, sacrifice of, the, 1301-3; I. and Abraham going "together" or "as one," 1387 *b*

Isaiah, his prophecy on the Suffering Servant, 1156-1214; how quoted by St Paul, 1156, 1181; by St Peter, 1158-9; by Barnabas, 1159, 1214 *a*; by Justin, 1160-3, 1175; by Clem. Alex. and Origen, 1163 *b*; the Targum on, 1164-71, 1195, 1198; meaning of, obscured in LXX, 1164, 1172-4, 1195, 1199; Greek and Hebrew renderings of, 1185-94

ι=δέκα, 1397

ἰδοὺ and οὐτως, renderings of ἴδω, 1321 *c*; s. also ἴδω

Jacob, Gen. xxviii. 11 "He lighted upon the place," how interpreted, 1241

Jericho, "going up from J.," 1246

John, intervenes where Luke omits or alters Mark, Preface p. ix, 1225 *a*, 1236, 1281-8, 1309, 1311, 1325, 1344, 1373; agrees with the Eucharistic doctrine of St Paul, 1339; his comment not always distinguishable from his text, 1339 *a*

Justin, his double rendering of Is. liii. 12, 1161-2

Kimchi, on Is. lii. 13, 1210

"Kiss," in Heb., c. w. "seize," 1365

Knife of Abraham, the, 1406 *a*

καθαρισμός, 1282 *a*

κατακρίνω, 1256 *a*

κατορχοῦμαι, 1260

κεντῶ, 1262 *a*

κηρίον, 1194 *b*

κρύπτω, in Lk. xiii. 21, 1338 *a*

"Laying down," connected with "sow-

ing" and "depositing," 1336, s. especially 1336 *c*

Legend, the growth of, 1185 *b*

"Lifting up," 1210-11

Liturgies, the early, on Paradosis, 1337 *a*

"Losing" and "finding" the soul, 1286, 1332, 1333 *a*

Luke, wrote under Pauline influence, 1355; his relation to John, s. John

λάβετε=Ν7, 1321

λύτρον, 1275-83, 1280 *a*

Mark, the character of his Gospel, 1281, 1288

Martyrdom, denoted by "delivering up the soul," 1195

Martyrs, "the savour of m.," 1411 *b*

"Massora," or tradition, 1356

Mean, "he meant" expressed by "he said," 1300

"Memorial," 1399-1419

Middle voice, in Heb., not easily distinguished from passive, 1197

"Minister," different from "(bond)servant," 1276

"Môad," "appointed time," 1293 foll.; various meanings of, 1304-6

Moriah, Mt, Abraham's journey to, 1302

μέλλω, meanings of, 1246-53; μέλλον, cble w. μέλλον, 1247; μέλλει parall. to γέγραπται 11*a*, 1248 *a*; Syr. equivalent of, 1248 *b*; comp. 1252 *a*, 1253 *a*

μῦα, 1395-7

μνημόσυνον, 1399 *b*, 1400, 1402 *a*, 1411, 1412 *a*; in Hos. xiv. 7 (LXX)=Heb. מִזְכָּר, R.V. "scent," marg. "memorial," 1411 *b*

μονάς, 1396 *b*

μονή, 1393-7

Narrative, transmutation of, to words of the Lord, 1252-4

Near, "the Lord is n.," 1380-1; "made us n. in His blood," 1386

"Nephesh," Heb. "soul," freq. rendered "self," 1326; meaning "life-blood," "life," 1326 *c*, 1331; = R.V. "desire" in Is. v. 14, 1326 *c*; rendered "body" in LXX Gen. xxxvi. 16, 1327; = "tombstone," "memorial," 1329, 1398 *a-c*; s. "soul" and ψυχή
Noah, the Law given to, 1331; the Covenant with, 1414 *b*; s. also 1334

νόσσω, 1262

"Odour," = "memorial," 1411 *a-b*

ο used for ω, 1247

ὀρίζω, see ὠρισμένον

οὗτος and ἰδοὺ, renderings of Ν7, 1321 *c*; s. also Ν7

ω written ο, 1247

ὠρισμένον, different from γέγραπται, 1313

Papias, 1243, 1394

Paraclete, the, 1413

Paradosis, meaning of the term, 1150 *a*, 1356; Christian mentions of, 1150-63; in connexion with Isaiah, 1164-94; in Jewish tradition, 1195-1214; three views of, 1260; references to, in ancient Liturgies, 1387 *a*; s. also "delivering up," παραδίδωμι, מִסַּר, and עָנָה

Passive voice, the, in Hebrew, freq. has a reflexive meaning, 1197

Passover, the, 1403-6; "the body of the P.," i.e. the Paschal lamb, 1403 *a*; the Jewish P. service, 1358 *a-b*; "after two days the Passover," 1289-98 foll.

"Peace," 1384, 1386; "the man of my p.," 1346-8; s. שָׁלוֹם

Perfect, to, 1308, 1384, 1386; Lk. xiii. 32 "I am to be perfected," cble w. "delivered up," 1302; s. τελειοῦμαι and שָׁלַם

"Pierce" in Zech. xii. 10, 1259-62; "pierce" and "spit," 1261 *a*

Pilate, 1390-1; "by the hand of P.," 1177

Place, in New Heb., meaning "God," 1240-3; "to prepare a place," 1232-9, 1244 *δ*, 1434-5

Pluperfect, non-existent in Hebrew, 1366

Pounds, Parable of the, 1336 *c-e*, 1397

Prayer of Jacob, the, 1241

Purity, the Johannine doctrine of, 1288 *a-b*

Put, lit. "putting the soul," 1336-8; *σ. τίθημι*

παιδεία, "chastisement" or "instruction," 1170

παίζω, parts of, *c. w.* parts of *παίω*, 1260 *a*

παίω, parts of, *c. w.* parts of *παίζω*, 1260 *a*

παράδιδωμι, distinct from *προδίδωμι*, 1209 *c*, 1214 *δ*; *π. ψυχῆν*, 1214 *c*; *σ. πασσίμ*, "delivering up," "Paradosis"

παρακαλυπτόμενον, 1273 *a*

παραπτώματα, "trespasses," distinct from *ἀνομίαι*, "transgressions," 1181 *a*

παρησίᾳ, "openly," 1254 *a*, 1432-3; *μετὰ παρησίᾳς*, *v. r.* *ἀνισταμένους*, 1254 *a*

περικαθάρματα, 1261 *a*, 1284

περικαλύπτω, 1264 *δ*

περιποιούμαι, 1333 *a*

περιπτύσσω, 1264 *δ*

περιπτύω, used metaphorically, 1263

περίψημα, "offscouring," 1284; *π. ὑμῶν*, "your humble servant," 1284 *δ*

πίνω, parts of, *c. w.* parts of *ποιῶ*, 1408 *δ*

πλοῦτος, "wealth," *cble*, through Heb., *w.* "ten" and "make," 1397 *a*; *σ. נָשָׂא*

ποιῶ, parts of, *c. w.* parts of *πίνω*, 1408 *δ*

πόλις, "city," *N. Heb.* *יָרֵךְ*, *cble w.* *יָרֵךְ* which="region" or "talent," 1397; *πολεῶ*, *cble w.* *πολλῶ*, 1397

πολύς, *επιπολλῶ*, "over many things," *cble w.* *επιπολεῶ*, "over ten cities," 1397

πονηροί, *c. w.* *πόρνοι*, 1370 *δ*

πόρνοι, *c. w.* *πονηροί*, 1370 *δ*

προδίδωμι, "betray," why not used, 1209 *c*; distinct from *παράδιδωμι*, 1214 *δ*

προδότης, 1153, 1355

προσπήξαντες, 1260 *δ*

πτύω, *σ. ἔειπτον*

πυρ, ? dropped before *προ-*, 1400 *a*

φαγεῖν, "eat," ? *c.*, through Heb., with *ὕμιν* in *Lev. x. 17* (LXX), 1324 *a*; *c.*, through Heb., *w.* "go," 1324 *a*

χ, see under *C*

ψυχῆ, *παράδιδωμι ψ.*, 1214 *c*; *σ.* "nephesh" and "soul"

Ransom, "to give his soul a r.," 1375-81, 1337-40

"Receiving" and "delivering up," 1315; "receiving from the Lord," 1417

Redemption, hypotheses of, 1312

Reflexive meaning, the, freq. attached to the passive voice, 1197

Remembrance, 1399-1419; "our r.," in Jewish Prayer Book, 1401; "in r. of Hillel," 1406; "in r. of the knife," 1406 *a*

Resurrection of Christ, the, differently regarded by the Apostles and by their successors, 1294-5

"Right hand of God," the, 1382

ράπισμα, 1261 *a*

Sacrifices of human beings, 1284 *c*

"Said," in Heb. sometimes="meant," 1300

Sake, "for the s. of," how used in Gospels, 1225-6; *cble* in Heb. with "Galilee," 1226-30, 1240; *σ. גָּלִילָא*

Sanhedrin, the, called the "House of Judgment," 1256

Satan, "delivering up" to, 1222

"Savour," or "scent," used for "memorial," 1411 *a-b*; "the s. of Abraham, of martyrs," 1411 *δ*; mean-

ing "reputation" in bad sense, 1411 *b*;
Hos. xiv. 7 R.V. txt. "scent," marg.
"memorial," = LXX *μνημόσυνον*,
1411 *b*

Scapegoat, the, 1261 *a*

"Scarlet," in Nah. ii. 3 rendered by
LXX "mocking," 1261 *a*

"See," in Jn, different from "behold,"
1307

"Seize," in Heb., c. w. "kiss," 1365

"Self" = Heb. "soul," 1214 *a*, 1326 *b*-
c; sometimes = N. Heb. "bone"
1326 *d*

Seventy, the, Luke's account of, 1341

Shewbread, the, 1400-2

Simeon ben Jochai, the Mysteries of,
1185 *a*

"Sinners," 1370-1; use of the term
"sinner" in Jn, 1371 *b*; "delivered
up into the hands of s.," 1368-71

"Sin-offering," 1268 foll.

Soul, in Heb., *nephesh* = "self," 1214 *a*,
1326 *b*, *c*; = R.V. "desire" in Is. v. 14,
1326 *e*; once = "body" in LXX,
1327; = "tombstone" or "memorial,"
1329, 1398 *a*-*c*; "drawing out the s.,"
1200, 1285-6; "killing the s.," 1333 *a*; "
"losing and finding the s.," 1332,
1333 *a*; "laying down the s.," 1335-
40; "delivering up the s.," 1195, 1349 *b*;
Rev. xviii. 13 "souls of men," 1327 *b*;
a soul attributed to God, 1331 *a*; s.
"nephesh"

"Spitting," the prediction of, 1258;
"spitting and piercing," 1261 *a*

"Stumbling (for a time)" and "stum-
bling (so as to fall)," 1236

Suffering Servant, the, s. Isaiah

σάρξ, applied to Jesus, 1159 *a*

σημαία, "cohort," cble w. *σημεῖον*,
"sign," 1365

σπείρω, parall. to *τίθημι*, 1336 *c*-*e*

συμβαίνω, c. w. *ἀναβαίνω*, 1246

σύσσημον, מַסְמָר, 1365 *a*; condemned
by Phrynichus, 1365 *b*

σῶμα, "person," 1326; in Gen. xxxvi.
16 (LXX) renders (Heb.) "soul,"

1327; in forms of sale of slaves,
1327 *a*

"Tabernacle of Testimony," 1304

Table, Lk. xxii. 30 "at my t.," meaning
of, 1351-2

Talents, Parable of the, 1336 *c*-*e*,
1397

"Talitha" and "Tabitha," 1397**

Targum on *The Suffering Servant*, the,
its tendency, 1198, 1285

Targums, 1339, 1416 *a*, comp. 1409 *a*

Temple, the, in Targum on Is. liii. 5,
1309 *a*; the T. of Christ's Body, 1309;
the two Temples, 1306

"Testimony, Tabernacle of," 1304

Third, "on the t. day," 1297, 1301-2
foll.

Three, "after t. days," 1297, 1301-3

Thrones of the Twelve, the, 1351-2

"To" or "for," 1162 *a*, *b*, 1174, 1176

Together, Abraham and Isaac going
"t." or "as one," 1387 *b*

"Trespases," παραπτώματα, substi-
tuted for "transgressions," ἀνομίας,
1181-4; t. connected with forgiveness
and confession, 1181; "for if ye for-
give men their t.," 1181

"Trespass-offering," a, 1267-8

Two, "after t. days," 1289-93, 1301-10;
"in t. days" (Ibn Ezra) means "in
a short time," 1306 (comp. 1294); "t.
days" cble, in Heb., w. "days,"
1297

θέλημα, "the WILL," 1220 *a*

θερίζω, parall. to αἶρω, 1336 *c*

τάλαντον, cble, through Heb., with
πῶλις, 1397; s. כֶּכֶּל

τελειοῦμαι, in Lk. xiii. 32, 1302; applied
to martyrdom, 1308

τελώνης, 1370 *a*-*c*

τίθημι, applied to ψυχή, meaning of,
1336; meaning "pawn," 1336 *c*;
parall. to σπείρω, 1336 *c*-*e*; antithetical
to αἶρω, 1336 *c*-*e*

τύπτω, s. εὐπτοῦν

ὁμῶν, ? c. w. φαγεῖν, through Heb., in

Lev. x. 17 (LXX), 1324 a

ὁμῶν, corrupted to ἡμῶν, 1199 a

ὁπέρ=ζ, "for," 1322

ὁπηρεται, 1388 a

ὁπόδειγμα, 1414 a

ὁπόμνησις, 1411 d, 1414

"Veiled," meanings of, 1272-3

"Way," the, i.e. the Way of Life, 1250

"With,"="on the side of," 1250

Words of the Lord, transmutation of narrative to, 1252-4

Zohar, 1185 a

ξαφθανει, Mk xv. 34 (D), how explained, 1397*

ζωογονήσει, parall. to εὐρήσει, 1236. 1338 a

ω, see O

PARADOSIS

III. HEBREW

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1150 to 1435]

1. "c. w." means that one Hebrew or Aramaic word has been *actually c(onfused) w(ith)* another; "perh. c." means "*perh(aps) c(onfused)*."

2. "cble w." means that one Hebrew or Aramaic word is *c(onfusa)ble w(ith)* another word, owing to similarity of letters.

אב "father," c. w. } 1341 a
בוא "come" }
אנומין, *i.e.* ἀνωμεν, 1377
אומן or אמון "artist" }
אומא "people" } c. or cble,
אימא "mother" } 1384 b
אמון "multitude" }
אמנה "rearing" }
אזכרה "memorial," 1402 a
אכל "eat," forms of, }
הלך "go," forms of, } c. or cble,
לכם "to you" } 1324 a
אסר "bind," forms of, }
יסר, Heb. "chastise," } cble,
Aram. "bind," } 1168-71
מסר "deliver up" }
אשם "asham," meanings of, 1267-75;
c. w. שום τίστημι, 1273 b,
comp. 1336 f; c. w. שום
ἀφαιλῶ, 1273 b; perh. c. w.
ש"מ ש' δίδασκον, 1278 foll.

ב "in" or "into," 1228, 1231;
c. w. ב, 1244
בגלוי "openly," 1432-3
בגליל "in(to) Galilee," 1228, } cble,
1240 } s. גלל
בגלל "for the sake of," 1228 }
בריל "for the sake of," 1228; s. גלל
בוא "come," c. w. } 1341 a
אב "father" }
גבוין "tax-gatherers" }
גוים "heathen" } c. or cble,
גרים "sojourners," also } 1370 c
(N. Heb.) πέρροισι
גבול "border" (Bib.) where Targums
ins. "Galilaean" and "sake,"
1240 a
גוים and גרים, s. גבוין
גליל "Galilee," means "circle," "re-
gion," 1232; cble w. גלל (ב)
"for the sake of," 1228, 1240;

- perh. c. w. נבול "border," 1240 a
- נלל (for the) sake of," cble w. נליל "Galilee," 1228, 1240, and w. בנלוי "openly," 1244 c, 1432-3; Bib. Heb. בנלל = Aram. נלל or בנלל, 1228, and Targ. בריל, 1228; s. also נליל
- נרם "bone" = "self," 1326 d; s. עצם
- נבר Aram. "guide," Heb. "speak," 1254 a
- נזן "judge," "judgment," 1256; "House of J." = Sanhedrin, 1256
- נכא Heb. "bruise," Aram. "purify," 1167, comp. 1169
- נקר "pierce," c. w. } 1259
- נקד "mock" }
- נא Aram. "behold" or "this," 1321. 1358 a-c; rendered λάβετε "take," 1321
- נוא rendered νοῦτος, 1321 c
- ניה or הניה, w. נ, in Heb. and Aram., difference of meaning, 1290
- ניה "be" } c. or cble, 1382 a
- ניה "see" }
- ניה "live" }
- הלך "go," forms of, c. w. forms of אכל "eat," 1324 a; c. w. הלל "boast," 1234 a
- הלל, s. הלך
- הערה "pour out," 1192-3; s. יער
- ו "and" or "for," 1291
- זכר "memorial," 1399 b; "scent" or "memorial," 1411 b
- זעה, construction of, 1397
- זבא "hide," s. חוב(א)
- חוב(א) N. Heb. or Aram. "debt" or "sin" = Heb. פשע "transgression," עון "iniquity," 1181, and חטא "sin," 1270 a; cble w. חבא "hide," 1273 d
- חזה "see" } c. or cble, 1382 a
- חיה "be" }
- חיה "live" }
- חטא "sin," s. חוב(א)
- חיה "live," causative of, variously translated, 1335 a; s. חיה
- חלל Heb. "wound" and "profane," Targ. only "profane," 1166 a, 1167
- חרש "carpenter" or "dumb," 1334 b
- ידע "know," forms of, c. w. } 1296 b
- יעד "appoint (a meeting)" }
- יחדו "together," 1337 b
- ימים "days" or "two days," 1297
- יסר, Heb. "chastise," } cble, 1168-71
- Aram. "bind," }
- אסר "bind," forms of, }
- מסר "deliver up" }
- יעד "appoint (a meeting)," s. יעד
- יער "honeycomb," cble w. הערה "pour out," 1194 a, comp. 1194 b
- כן "establish," "prepare," 1244 b
- כנר "region" or "district," also "talent," cble w. N. Heb. כרך "city," 1397
- ל "to" or "for," 1160, 1162 b, 1175, 1370; "belonging to" or "equivalent to," LXX εἰς, 1400 a; rendered ὑπερ, 1322
- לכם "to you," } cble, 1324 a
- אכל "eat," forms of, }
- ט. c. w. ב. 1244

מוסר "chastisement" or
"instruction,"
1168-70, } cble w.
מוסר from אסר "bind," } מוסר
1169 } "deliver
up"
מוסר "caused to go
back," 1314 *a*
מועד "appointed time," 1293 foll.
מכון "an established [place]," from
כוון, 1244 *b*
מנה = "portion," "mina," "time(s),"
1393-7
מסר "deliver up," 1164-6, 1168-71,
1195-1200, 1207, 1314 (s. also
παράδωμι and "soul"); the
only Bib. instance of, 1196;
middle and passive of, 1197;
= Syr. שלם which in Heb. =
"perfect," "accomplish,"
1207, 1302 *a*; cble w. מוסר,
s. above
מקום "place," "standing place," from
קום "stand up," "arise,"
1244; analogous to *ἀνάστα-*
σις, 1244; in Aram. "official
place," "rank," 1243; in N.
Heb. a name of God, 1240-3;
c. w. a form of קום "arise,"
1244 *a*
משמש "minister," "pupil," s. שמש

ננר "carpenter," a title for eminent
teachers, 1384 *b*
נפש s. "nephesh" and "soul"
נשק "kiss" or "seize," 1365
סחי = (Delitzsch) *πρωψημα*, 1287 *a*
סימא "cohort," cble w. }
סיסמא "token" } 1365 *a*

עון "iniquity" = Targ. חוב (א) "debt"
or "sin," 1181; rendered by

Aq. *ἀνομία*, 1182 *c*; contrasted
w. פשע by Yepheth ben Ali,
1182 *d*; s. also 1191, 1193
עצם "bone" = "self," 1326 *d*;
s. נרם
עשה "do (business)" }
עשר "wealth" } c. or cble, 1397
עשר "ten"
עתיד, meanings of, 1248 *b*, 1252 *a*,
1253 *a*; referring to "die
Messianische Zeit," 1252 *a*

פנע, (lit.) "go to meet," 1173-4,
1241, hence "make inter-
cession," "entreat," 1162,
1173-4, 1189; with ל, mean-
ing "to" or "for," 1162 *b*,
1174-5; in connexion with
Jacob at Bethel, 1241-2;
how rendered, or paraphrased,
in *The Suffering Servant*,
1185-94; rendered (LXX)
παράδωμι "deliver up,"
1162, 1172-4; s. *παράδωμι*
and מסר

פשע "transgression" = Targ. חוב (א)
"debt" or "sin," 1181;
variously rendered, 1182 *b*;
distinguished by Yepheth ben
Ali from עון, 1182 *d*; s. also
1180 *a*, 1256 *b*

קום "arise," 1239, forms of, }
c. w. } 1244 *a*
מקום "place"
קרוב "near," 1379 *b*

רק "spittle," 1261
רקד "mock," c. w. } 1259
רקד "pierce"
חרשיע freq. *ἄσμος*, 1180 *a*, 1256 *b*; *κατακρίνω*, 1256 *b*

שאל "ask," c. w. }
 שלי "neglect," "forget" } 1273 c
 שום = *τιθημι* "put," 1336, *διδωμι*
 "give," *i.e.* "appoint," 1336 b,
 "put [in the ground]" *i.e.*
 "sow," 1336 d; c. w. אשם,
 1273 b, comp. 1336 f; cble
 w. שמש "minister," 1278;
 s. "Asham," and "soul"
 שלום or שלם, "peace," 1347, "the

man of my peace," 1346-8;
 Syr. "deliver up," but Heb.
 "perfect," "accomplish,"
 1207, 1302 a, 1384; comp.
 1356 a, 1383-7, and s. *para-*
διδωμι and *τελειοῦμαι*
 שמש "minister," diff. from "bond-
 servant," 1276-9; forms of,
 cble w. תשים אשם (lit.)
 "put an *asham*," 1278

JOHANNINE VOCABULARY

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1436 to 1885. To save space, the thousand figure is not printed.]

MATTHEW		MATTHEW		MATTHEW	
	PAR.		PAR.		PAR.
1	20 749 <i>c</i>	4	16 710 <i>c</i> , 863 <i>a</i>	6	28 859
	21 865		18 725 <i>b</i>		29 864
	23 728 <i>b</i> ₂	5	3-11 859 <i>e</i>	7	1 714 <i>d</i> , 859 <i>a</i>
	24 865		4 674		3-5 851 <i>d</i>
2	1 641 <i>b</i>		6 750 <i>b</i> , 854 <i>b</i>		7-8 852 <i>b</i>
	3 644, 727 <i>b</i>		8 857 <i>c</i>		13 764, 810 <i>a</i>
	4 863		11 854		16 864
	6 682 <i>j</i> , 862		12 851 <i>b</i>		22 478 <i>a</i>
	7 749 <i>c</i>		14 748		22-3 484, 764 <i>a</i>
	8 644, 675 <i>b</i> , 751		14-16 715 <i>g</i>		25 862
	9 725 <i>d</i>		15 858		27 862-3
	11 644, 754		16 728 <i>h</i>		27-9 573-4
	13 749 <i>c</i>		18 860		28 865 <i>b</i>
	16 686		19 708 <i>i</i>		29 562
	18 674		22 682 <i>a</i>	8	2 644
	19 749 <i>c</i>		23-4 851 <i>d</i>		4 695 <i>b</i> , 833 <i>e</i> ,
	23 860		25 565, 714 <i>e</i> ,		885 <i>a</i>
3	2 690 <i>a</i>		719 <i>h</i> , 852 <i>c</i>	5-6	862 <i>b</i> , <i>c</i>
	3 726		37 753	8	862 <i>a</i> , <i>b</i> , <i>c</i>
	6 678 <i>a</i> , 861 <i>a</i>		44 856, 885 <i>f</i>	9	574 <i>a</i> , 718 <i>c</i> , 855
	8 852		47 753	10	477 <i>b</i> , 673 <i>d</i>
	9 851 <i>a</i>	6	9 851 <i>a</i> ₁	11	851 <i>a</i> , 856
	10 858		14-15 711 <i>a</i>	13	477 <i>a</i> , 862 <i>b</i> , <i>c</i>
	11 686 <i>f</i> , 833 <i>d</i>		17 728 <i>a</i>	14	834 <i>a-b</i>
	16 866 (iv)		19-20 858	17	679 <i>d</i> , 724 <i>a</i> ,
4	1-11 854 <i>a</i>		23 864 <i>a</i> , 866		853
	6 863		24 854 <i>d</i>	19	839 foll.
	9 565, 643		25 865	20	452-8, 609 <i>b</i> ,
	10 643		26 856		839 foll.,
	15 714 <i>b</i>		27 856, 862		858 <i>a</i>

This Index extends from 1436 to 1885 (printed 436-885).

MATTHEW		MATTHEW		MATTHEW	
	PAR.		PAR.		PAR.
8	12	720 <i>f</i>	11	6	859 <i>c</i>
	24	680 <i>a</i>		7	604 <i>a</i> , 689 <i>c</i> , 855
	26	477 <i>b</i>		8	755
	34	755		10	681 <i>a</i>
9	2	834 <i>a-b</i>		11	683 <i>b</i>
	6	562, 575, 594 <i>c</i>		13	860
	8	575		16	861
	9	604 <i>a</i>		17	857
	11	718 <i>a</i>		19	775 <i>a</i> , 854, 864, 866 <i>b</i>
	16	815 <i>d</i>		20	708 <i>c</i>
	17	751 <i>b</i> , 853 <i>a</i>		22	859 <i>b</i>
	18	644, 765 <i>a</i> , 852 <i>c</i>		23	851, 866 <i>a</i>
	22	477 <i>b</i> , 864 <i>b</i>		24	859 <i>b</i>
	23	852 <i>c</i>		25	678 <i>a</i> , 852, 860, 864-5
	27-30	742		26	852
	28	477 <i>a</i>		27	810 <i>c</i> , 852
	29	477 <i>b</i>		28	810 <i>c</i>
	30	713 <i>e</i> , 811 <i>b</i> , 885 <i>a</i>		29	865 <i>a</i>
	36	708 <i>c</i>		12	13
	38	853		14	695 <i>c</i>
10	1	580 <i>a</i>		15	810
	2	709 <i>a</i>		16	752 <i>b</i>
	3	714 <i>c</i>		18	674
	5	863		19	752 <i>b</i> foll.
	6	723 <i>j</i>		20	689 <i>e</i> , 751
	8	751 <i>a</i>		21	855
	10	852		30	863
	11	707 <i>a</i> , 751		34	864
	13	853 <i>a</i>		41	859 <i>b</i>
	15-16	859		42	859 <i>b</i> , 864
	18	695 <i>b</i> , 725 <i>c</i>		45	856 <i>a</i> , 858
	20	720 <i>k</i>		48-9	749 <i>a</i>
	21	679		50	728 <i>g</i>
	22	713 <i>f</i>		13	10
	24	723 <i>h-i</i>		11-13	721 <i>c</i>
	24-8	775 <i>a</i> , 784-92		13	612-3, 724 <i>f</i>
	25	723 <i>h-i</i>		15	683 <i>e</i>
	26	716 <i>i</i> , 738 <i>a</i> , 852, 859 <i>d</i>		16	560, 859 <i>e</i>
	27	863 <i>a</i> , 866		19	854 <i>a</i>
	28	565-6		21	811 <i>f</i>
	32	861 <i>a</i>		22	676
	34	854 <i>e</i>		24	692 <i>i</i>
	35	860		28-48	864
	36	787 <i>a</i> , 792 <i>a</i>		31	692 <i>i</i>
	37	450, 792 <i>a</i> , 866 <i>b</i>		35	721 <i>c</i>
	38	792 <i>b</i>		39	854 <i>a</i>
	40	671 <i>b</i> , 721 <i>f</i>		46	753
	40-I	825-31		53	865 <i>b</i>
	42	728 <i>b</i>		54	696 <i>d</i> , 720 <i>h</i> , 864
11	1	865 <i>b</i>		55	714 <i>c</i> , 777
	3	632, 856 <i>a</i>		57	720 <i>h</i>
				13	58
				14	5
				14	763 <i>b</i>
				20	692 <i>c</i>
				21	693 <i>c</i>
				22	735 <i>a</i>
				23	718 <i>i</i> , 813 <i>a</i>
				24	813 <i>a</i> , 833 <i>b</i> , 864
				25	718 <i>i</i>
				26	727 <i>b</i>
				27	713 <i>h</i> , 811 <i>e</i>
				33	644, 727 <i>j</i>
				15	2
				3	714 <i>h</i> , 824-31
				14	861
				17	817 <i>a</i>
				22	713 <i>b</i>
				24	723 <i>j</i>
				25	644
				28	477 <i>b</i> , 533
				16	9
				18	709 <i>a</i>
				23	864 <i>b</i>
				24	792 <i>b</i> , 842
				27	712 <i>i</i>
				28	530 <i>a</i> , 710 <i>c</i>
				17	8
				11	634 <i>b</i>
				14	862 <i>d</i>
				18	862 <i>d</i>
				20	477 <i>b</i>
				26	712 <i>e</i> , 751 <i>b</i>
				18	2
				3	793
				3	676 <i>a</i> , 865 <i>a</i>
				4	865 <i>a</i>
				6	686 <i>b</i>
				8	734 <i>b</i>
				9	682 <i>a</i>
				11	692 <i>c</i>
				15	851 <i>d</i> , 852 <i>a</i> , 855
				16	696 <i>c</i> , 707 <i>c</i> , 725 <i>c</i>
				20	793
				21	779 <i>a</i> , 781, 852 <i>a</i>
				26	644
				19	31
				1	865 <i>b</i>
				4	708 <i>d</i>
				8	708 <i>d</i>
				16	852 <i>c</i>
				17	714 <i>h</i>
				28	859 <i>a</i>

This Index extends from 1436 to 1885 (printed 436-885).

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
20	4	691 <i>e</i>	23	34	678, 854 <i>c</i>	26	25	696 <i>e</i>
	11	449 <i>a</i> , 718 <i>a</i> , 853		35	860		28	690 <i>a</i>
	19	678		37	674, 682 <i>f</i> , 859		30	794
	20	644		39	633		31	862
	21	712 <i>i</i> , 753	24	6	719 <i>a</i> , 728 <i>l</i>		33	438 <i>a</i>
	22-3	678 <i>c</i>		7	680 <i>a</i> , 687 <i>a</i> , 718 <i>d</i>		34	718 <i>i</i>
	25	570-1		8	708 <i>d</i>		36	634
	26	717 <i>d-e-f</i>		9	713 <i>f</i>		38	707 <i>a</i>
	27	717 <i>f</i> , 723 <i>h</i>		12	716 <i>c</i> , 851 <i>c</i>		39	716 <i>b</i> , 728 <i>g</i>
	28	579		14	695 <i>b</i>		40	634
	30	737 <i>a</i> , 813		21	708 <i>d</i>		44	695 <i>e</i>
	32	725 <i>b-c</i>		23	477 <i>a</i>		45	634
	34	477 <i>b</i>		26	477 <i>a</i>		48	716 <i>g</i> , 866 <i>b</i>
21	1	775 <i>e</i>		27	866		50	862
	2-7	861 <i>b</i>		30	712 <i>i</i>		51	738 <i>b</i> , 866 <i>c</i>
	5	456 <i>a</i> , 634, 754 <i>a</i> , 757		31	682 <i>f</i>		54	722 <i>d</i>
	8	720 <i>f</i>		38	680 <i>b</i> , 710 <i>h</i> , 755 <i>a</i>		55	857
	9	633, 816 <i>b</i>		42-4	634 <i>a</i>		56	722 <i>d</i>
	12	812 <i>b</i>		43	858		59	695 <i>c</i>
	15	816 <i>b</i>		45	862 <i>e</i> , 866		61	675 <i>c</i>
	16	850		46	859 <i>e</i>		64	713 <i>i</i>
	19	712 <i>d</i>		47	865		67	737 <i>e</i>
	21	467		49	752		71	860
	23-7	562		50	856		73	716 <i>b</i> , 727 <i>j</i>
	24	857 <i>b</i>		51	860	27	1	754
	25	477 <i>a</i>	25	1	720 <i>f</i> , 755		6, 9	755
	27	841		4	720 <i>f</i>		11	725 <i>c-e</i>
	32	477 <i>a</i>		7	720 <i>f</i>		15	711 <i>e</i> , 735 <i>b</i>
	42	722 <i>c</i> , 811 <i>e</i>		9	852		19	745, 750
	43	687 <i>a</i> , 718 <i>d</i>		19	634 <i>b</i>		27	814 <i>c</i> , 815 <i>c</i>
22	7	861		21	862 <i>e</i>		28	805-6
	8	853		23	862 <i>e</i>		29	689 <i>e</i> , 734 <i>a</i> , 805-6, 814 <i>b</i>
	11	604 <i>a</i> , 853		24	754		30	689 <i>e</i>
	12	853		24-6	856		33	807, 810
	15	695 <i>c</i> , 723 <i>b</i>		35	750 <i>b</i>		40	675 <i>c</i>
	16	727 <i>d</i> , <i>m</i>		36	810 <i>b</i>		44	817 <i>c</i>
	24	721 <i>e</i>		37	750 <i>b</i>		45	710 <i>b</i>
	27	866		38-44	810 <i>b</i>		48	689 <i>e</i> , 813 <i>c</i>
	29	722 <i>d</i>		40	749 <i>a</i>		49	756
	32	851 <i>a</i>		41	854 <i>a</i>		50	752 <i>d</i>
	36	860		42	750 <i>b</i>		51	707 <i>e</i>
	44	680, 856		44	750 <i>b</i>		52	693 <i>a</i> , 858
23	3	714 <i>h</i>	26	1	865 <i>b</i>		53	716 <i>h</i>
	6-7	866 <i>b</i>		2	678		54	727 <i>j</i>
	11	717 <i>d-e</i>		4	723 <i>b</i> , 811		59	716 <i>a</i> , 857 <i>c</i> , 866 (i)-(iv)
	12	865 <i>a</i> , 866 <i>a</i>		5	711 <i>e</i>		62	717 <i>h</i>
	23	477 <i>b</i> , 697, 716 <i>c</i> , 851 <i>c</i> , 859 <i>b</i>		8	810 <i>a</i>		66	754
	26	857 <i>c</i>		9	742 <i>a</i> , 814 <i>a</i>		28	1-2
	27	861		10	728 <i>j</i>		5	681 <i>d</i>
	28	753		12	734 <i>e</i> , 751 <i>c</i>		6	858
	31	859		18	834 <i>e</i>		7	802 <i>a</i>
				24	653, 713 <i>a</i> , 816 <i>a</i>		8	675 <i>b</i>

This Index extends from 1436 to 1835 (printed 436-885).

MATTHEW			MARK			MARK		
		PAR.			PAR.			PAR.
28	9	644	4	11-12	612-13, 721 <i>c</i>	7	4	689 <i>c</i>
	10	749		15	854 <i>a</i>		5	677 <i>b</i>
	13	858		17	811 <i>f</i>		6	688 <i>a</i>
	15	713 <i>m</i>		19	676, 833 <i>c</i>		9	714 <i>h</i> , 824-81
	17	644		21	715 <i>g</i>		13	824 <i>a</i>
	18	562, 590		22	686 <i>c</i> , 716 <i>i</i> , 738 <i>a</i> , 859 <i>d</i>		22	811
	19	485 <i>c</i>		26-8	515		23	677 <i>b</i>
	20	793		30	686 <i>a</i>		26	713 <i>b</i>
				33	721 <i>c</i>		29	477 <i>b</i>
				34	720 <i>a-d</i> , 721 <i>c</i>		33	693 <i>d</i> , 737 <i>b</i>
				39	832 <i>c</i>		35	852 <i>b</i>
				40	477 <i>b</i> , 728 <i>i</i>		35	692 <i>i</i>
				41	681 <i>c</i>		6	6-7
				5	644		17	728 <i>i</i> , 737 <i>c</i>
				12	723 <i>d</i>		18	721 <i>h</i>
				14	675 <i>b</i>		21	728 <i>i</i>
				19	653, 675 <i>b</i>		23	693 <i>d</i> , 737 <i>b</i>
				23	765 <i>a</i> , 852 <i>c</i>		32	712 <i>f</i> , 744(xi) <i>a</i>
				29	736 <i>c</i>		34	792 <i>b</i> , 842
				33	727 <i>m</i>		35	720 <i>f</i>
				34	477 <i>b</i> , 653, 728 <i>c</i> , 854 <i>e</i>		38	697, 711 <i>a</i> , 712 <i>i</i>
				36	477 <i>a</i> , 507 <i>a</i> , 533		9	1
				41	728 <i>l</i> ₂		12	530 <i>a</i> , 710 <i>c</i>
				6	1		17	634 <i>b</i>
				2	696 <i>d</i> , 864		17	862 <i>d</i>
				3	656, 714 <i>c</i> , 777		18	735 <i>e</i>
				4	720 <i>f</i> , <i>h</i>		23	533
				6	673 <i>d</i>		24	862 <i>d</i>
				7	562, 580 <i>a</i>		34	570 <i>d</i> , 683 <i>b</i>
				10	707 <i>a</i>		35	717 <i>d-g</i>
				11	695 <i>b</i>		36	721 <i>g</i> , 793
				19	735 <i>b</i>		37	721 <i>f</i> , 826-31
				20	832		40	885 <i>f</i>
				21	738		41	691 <i>b</i> , 728 <i>b</i>
				26	832 <i>a</i>		42	686 <i>b</i>
				30	675 <i>b</i>		43, 45	734 <i>b</i>
				31	716 <i>b</i> , 810 <i>c</i>		10	1
				34	763 <i>b</i>		6	634 <i>a</i>
				37	710 <i>e</i> , 734 <i>d</i>		15	708 <i>d</i>
				41	692 <i>i</i>		17	865 <i>a</i>
				42	692 <i>c</i>		17	862 <i>c</i>
				45	735 <i>a</i>		21	716 <i>d</i> , 744(ii)-(xi)
				47	718 <i>i</i> , 813 <i>a</i>		34	686
				48	634 <i>a</i> , 718 <i>i</i> , 735 <i>b-c</i> , 833 <i>b</i>		37	712 <i>i</i>
				50	713 <i>h</i> , 727 <i>b</i> , 811 <i>e</i>		38-9	678 <i>c</i>
				52	737 <i>c</i>		42	570-1, 594 <i>a</i>
				55	673, 736 <i>a</i>		42-3	693 <i>a</i>
				7	677 <i>b</i>		43	810
				3	713 <i>m</i> , 726 <i>a</i>		43-4	717 <i>d-g</i>
							44	723 <i>h</i>
							45	579
							46	737 <i>a</i>
							49	725 <i>b-c</i>
							51	737 <i>d</i>
							52	477 <i>b</i>
							11	1
							2	653, 723 <i>i</i>

This Index extends from 1436 to 1885 (printed 436-885).

MARK			MARK			MARK			
		PAR.			PAR.			PAR.	
11	2-7	861 <i>b</i>	14	6	728 <i>j</i>	16	11	604 <i>a</i> , 856	
	7	720 <i>f</i>		8	734 <i>c</i> , 751 <i>c</i>		12	597 <i>b</i> , 686 <i>c</i> ,	
	9	816 <i>b</i>		11	688			687 <i>e</i> , 716 <i>i</i> ,	
	10	633 <i>a</i> , 816 <i>b</i>		13	653, 728 <i>b</i> ,			738 <i>a</i> , 856 <i>a</i>	
	12	717 <i>h</i>			834 <i>e</i>		14	597 <i>b</i> , 686 <i>c</i> ,	
	14	712 <i>d</i>		17	634 <i>a</i>			708 <i>c</i> , 716 <i>i</i> ,	
	15	812 <i>b</i>		21	653, 713 <i>a</i> ,			738 <i>a</i> , 856	
	17	675			816 <i>a</i>		16-17	477 <i>a</i> , 487	
	18	739-40		26	794		LUKE		
	22	467		29	438 <i>a</i>		1	2	708 <i>f</i> , 719 <i>h</i>
	25	697, 711 <i>a</i> ,		30	718 <i>i</i>			3	707 <i>e</i>
		725 <i>a</i> , 737		34	707 <i>a</i>			6	734 <i>c</i>
	28	594		35	716 <i>b</i>			9	770
	28-33	562		36	697, 711 <i>a</i> ,			12	727 <i>b</i>
	29	857 <i>b</i>			728 <i>g</i>			13	708 <i>b</i>
	31	477 <i>a</i>		37	634 <i>a</i>			17	501 <i>a</i>
	32	688 <i>a</i>		41	634 <i>a</i> , 695 <i>e</i>			30	775 <i>c</i>
12	2	723 <i>h</i>		44	716 <i>g</i> , 866 <i>b</i>			31	865
	4	723 <i>h</i> , 832		47	738 <i>b</i>			33	712 <i>d</i>
	10	722 <i>c</i>		49	722 <i>d</i> foll.			47	774 <i>a</i> , 851 <i>b</i>
	11	811 <i>e</i>		51-2	810 <i>b</i>			51	766
	13	723 <i>b</i>		54	711 <i>f</i> , 715 <i>g</i> ,			52	865 <i>a</i>
	14	727 <i>d</i> , <i>m</i>			735 <i>d</i>			53	768
	17	687		58	675 <i>c</i> , 679 <i>b</i>			55	712 <i>d</i>
	22	866		62	713 <i>i</i>			57	708 <i>b</i>
	24	722 <i>d</i>		63	696 <i>e</i>			59	709 <i>c</i>
	26	684, 837 <i>a</i> ,		65	737 <i>e</i>			69-77	774 <i>b</i>
		851 <i>a</i>		67	735 <i>d</i>				854 <i>b</i>
	30-33	716 <i>d</i>		70	716 <i>b</i> , 727 <i>j</i>			79	710 <i>c</i>
	32	727 <i>m</i>	15	1	815 <i>b</i>		2	3	720 <i>f</i>
	36	680, 856		6	711 <i>e</i>			8	862
	37	739-40		12	707 <i>g</i>			11	774 <i>a</i>
	40	834 <i>d</i>		16	814 <i>c</i> , 815 <i>c</i>			21	709 <i>c</i>
	44	715 <i>f</i>		17	734 <i>a</i> , 805-6,			22	833 <i>e</i>
18	2	679 <i>b</i>			814 <i>b</i>			25	734 <i>c</i>
	7	719 <i>a</i> , 728 <i>l</i>		19	644, 680 <i>e</i>			34	764
	8	680 <i>a</i> , 687 <i>a</i> ,		20	686			36	734 <i>c</i>
		708 <i>d</i> , 718 <i>d</i>		22	728 <i>l</i> ₂ , 807, 810			39	720 <i>f</i>
	9	695 <i>b</i> , 725 <i>c</i>		29	675 <i>c</i>			40	775 <i>c</i>
	11	720 <i>k</i>		31	686			41-2	711 <i>e</i>
	12	679		32	817 <i>c</i>			43	774 <i>c</i>
	13	713 <i>f</i>		33	710 <i>b</i> , 864 <i>a</i>			44	767
	19	708 <i>d</i>		34	728 <i>l</i> ₂ ,			46	857
	20	592, 709 <i>b</i>		36	689 <i>e</i> , 813 <i>c</i>			52	775 <i>c</i>
	21	477 <i>a</i>		38	707 <i>e</i>		3	2	764 <i>b</i> , 857
	26	712 <i>i</i>		39	727 <i>j</i>			3	690 <i>a</i>
	27	682 <i>f</i>		46	691, 716 <i>a</i> ,			6	592
	32	697, 711 <i>a</i>			857 <i>c</i> , 866			8	851 <i>a</i> , 852
	34	723 <i>h</i> , 728 <i>h</i>			(i)-(iv)			9	858
14	1	723 <i>b</i> , 811	16	1	832 <i>b</i>			12	690 <i>f</i>
	2	688 <i>a</i> , 711 <i>e</i>		2	815 <i>a</i>			13	772 <i>b</i>
	3	736 <i>d</i> , 834 <i>b</i>		6	858			14	690 <i>f</i> , 852
	4	810 <i>a</i>		7	802 <i>a</i>			15	885 <i>b</i>
	5	710 <i>e</i> , 738, 811		9	815 <i>a</i>				
		<i>a-c</i> , 814 <i>a</i>		10	802 <i>a</i>				

This Index extends from 1436 to 1885 (printed 436-885).

LUKE

PAR.

3	16	686 <i>f</i> , 833 <i>d</i> , 899
	18	674
	19	855
	21	866 (<i>iv</i>)
	22	767
4	1	772 <i>a</i>
	2-13	854 <i>a</i>
	6-7	565
	7-8	643
	11	863
	16	778
	17-19	690 <i>b</i>
	19	768
	20	719 <i>h</i>
	21	722 <i>c</i>
	22	775 <i>c</i> , 777-8, 857 <i>a</i> , 859
	23	778
	24	720 <i>f</i> , <i>h</i>
	25	727 <i>m</i>
	29	606 <i>a</i>
	32	562
	32-6	572-4
	34	835
	38	834 <i>a</i>
5	1	725 <i>b</i> , 769
	2	736 <i>e</i>
	2-6	763
	3	716 <i>b</i>
	4	763 <i>a</i> , 775 <i>e</i>
	6, 8	834 <i>c</i> , 835 <i>b</i>
	14	695 <i>b</i> , 833 <i>e</i> , 885 <i>a</i>
	19	884 <i>a</i>
	24	562, 575, 594 <i>c</i>
	25	834 <i>a</i>
	26	575
	27	604 <i>a</i>
	29	834 <i>b</i>
	30	449 <i>a</i> , 718 <i>a</i> , 853
	36-7	853 <i>a</i>
	37	751 <i>b</i>
	8	793
	11	695 <i>c</i>
	13	833 <i>a</i>
	14	709 <i>a</i>
	15	726
	16	714 <i>c</i>
	17	725 <i>b</i>
	20-2	859 <i>e</i>
	21	750 <i>b</i> , 854 <i>b</i>
	22	554
	25	768
	27	856

LUKE

PAR.

6	28	885 <i>f</i>
	32-4	775 <i>c</i>
	35	856
	37	714 <i>d</i> , 859 <i>a</i>
	38	769
	39	861
	40	723 <i>h</i> , 775 <i>a</i> , 784-92
	41-2	851 <i>d</i>
	43	707 <i>g</i>
	44-5	864
7	1-10	862 <i>b</i>
	2	862 <i>b</i>
	3	713 <i>m</i>
	5	687 <i>a</i> , 718 <i>e</i>
	7	862 <i>a</i> , <i>b</i>
	7-8	718 <i>c</i> , 855
	9	477 <i>b</i> , 673 <i>d</i> , 864 <i>b</i>
	12	771, 775 <i>e</i>
	13	779 <i>a</i>
	19	632, 779 <i>a</i> , 856 <i>a</i>
	23	859 <i>e</i>
	24	604 <i>a</i> , 689 <i>e</i> , 565
	25	769
	27	681 <i>a</i>
	28	683 <i>b</i>
	32	857, 861
	34	775 <i>a</i> , 866 <i>b</i>
	35	864, 864
	37	834 <i>b</i>
	38	768 <i>a</i>
	44	728 <i>b</i> , 768 <i>a</i> , 864 <i>b</i>
	47	560 <i>a</i>
8	9	720 <i>a</i> , <i>b</i> , 802 <i>a</i>
	10	612-3, 721 <i>c</i>
	12	854 <i>a</i>
	13	811 <i>f</i>
	14	676, 715 <i>f</i>
	17	716 <i>i</i> , 733 <i>a</i> , 859 <i>d</i>
	19	884 <i>a</i>
	21	728 <i>g</i> , 749 <i>a</i>
	24	832 <i>c</i>
	25	477 <i>b</i>
	28	644
	29	833 <i>b</i>
	41	766 <i>a</i> , 852 <i>c</i>
	42	771
	48	477 <i>b</i>
	50	477 <i>a</i> , 507 <i>a</i> , 535

LUKE

PAR.

9	1	580 <i>a</i>
	4	707 <i>a</i>
	5	695 <i>b</i>
	8	749 <i>c</i>
	12	858 <i>a</i>
	14	693 <i>c</i>
	16	692 <i>i</i>
	17	692 <i>c</i>
	23	792 <i>b</i> , 842
	26	712 <i>i</i>
	27	530 <i>a</i> , 696 <i>a</i> , 710 <i>c</i> , 727 <i>i</i>
	29	767, 769
	32	802 <i>a</i> , 865
	35	833 <i>a</i>
	38	771, 862 <i>d</i>
	42	862 <i>d</i>
	47	793 <i>a</i>
	48	717 <i>e</i> , 721 <i>f</i> , 826-31
	50	885 <i>f</i>
	55	864 <i>b</i>
	56	692 <i>e</i>
	57	839 foll.
	58	452-8, 609 <i>b</i> , 839 foll., 858 <i>a</i>
	60	720 <i>f</i>
10	1	779 <i>a</i>
	2	853
	3	859
	6	853 <i>a</i>
	7	707 <i>a</i> , 859, 860
	8	692 <i>j</i>
	12, 14	859 <i>b</i>
	15	851, 866 <i>a</i>
	16	671 <i>b</i> , 825-31, 832 <i>a</i>
	17	478 <i>a</i>
	17-20	589
	19	567, 590 <i>a</i>
	21	678 <i>a</i> , 851 <i>b</i> , 860, 864-6
	21-2	852
	22	810 <i>c</i>
	23	560, 859 <i>e</i> , 864 <i>b</i>
	26	860
	32	770
	38	771 <i>a</i>
	39	717 <i>b</i> , 771 <i>b</i> , 779 <i>a</i>
	40	717 <i>a</i> , <i>c</i> , 771 <i>a</i>
	41	771 <i>a</i> , 779 <i>a</i>

This Index extends from 1436 to 1885 (printed 436-885).

LUKE			LUKE			LUKE		
	PAR.			PAR.			PAR.	
10 42	709 <i>b</i> , 771 <i>b</i> , 833 <i>a</i>		12 58	565-6, 569 <i>d</i> , 714 <i>e</i> , 775 <i>e</i> , 852 <i>c</i>		17 8	712 <i>g</i>	
11 2	851 <i>a</i> ₁					9	775 <i>c</i>	
6	692 <i>j</i>		59	566		10	723 <i>h</i> , 861	
9	852 <i>b</i>		13 1	862		24	866	
10	852 <i>b</i>		4	773		27	710 <i>h</i>	
21	720 <i>f</i>		14	723 <i>j</i>		32	721 <i>h</i>	
22	771 <i>c</i>		15	779 <i>a</i> , 861 <i>b</i>		34	718 <i>i</i>	
23	863		19	720 <i>f</i>		18 6	779 <i>a</i>	
26	856 <i>a</i> , 858		20	707 <i>g</i>		11	725 <i>d</i> , 866	
28	859 <i>e</i>		24	764		13	720 <i>f</i> , 725 <i>d</i> , 760	
31	864		27	764 <i>a</i>		14	865 <i>a</i> , 866 <i>a</i>	
31-2	859 <i>b</i>		28	851 <i>a</i>		18	852 <i>c</i>	
35	864 <i>a</i> , 866		29	856		35	737 <i>a</i>	
36	775		32	774 <i>c</i>		37	860	
39	779 <i>a</i>		34	674, 682 <i>f</i> , 720 <i>f</i> , 859		40	725 <i>b</i> , <i>c</i>	
41	857 <i>c</i>					42	477 <i>b</i>	
42	477 <i>b</i> , 697, 716 <i>c</i> , 851 <i>c</i> , 859 <i>b</i>		35	633		19 7	718 <i>a</i>	
49	854 <i>c</i>		14 1	765 <i>a</i>		8	779 <i>a</i>	
51	860		7	833 <i>a</i>		9	774 <i>b</i>	
12 2	738 <i>a</i> , 852, 859 <i>d</i>		11	865 <i>a</i> , 866 <i>a</i>		10	692 <i>d</i>	
3	784, 863 <i>a</i> , 866		21	861		11	531, 693 <i>e</i>	
4	565, 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784-92		25	864 <i>b</i>		13	720 <i>f</i>	
5	565		26	450, 713 <i>f</i> , 720 <i>f</i> , 792 <i>a</i>		17	862 <i>e</i>	
8	861 <i>a</i>		27	720 <i>f</i> , 792 <i>b</i>		20	760	
11	567 <i>a</i> , 569 <i>a</i>		29	686		21-2	856	
20	718 <i>i</i>		33	720 <i>f</i>		23	772 <i>b</i>	
21	834 <i>c</i>		15 2	718 <i>a</i>		29	775 <i>e</i>	
23	865		12	715 <i>f</i>		30-5	861 <i>b</i>	
24	856		20	720 <i>f</i>		36	720 <i>f</i>	
25	856, 862		30	715 <i>f</i>		38	633 <i>a</i> , 816 <i>b</i>	
27	859, 864		16 4	720 <i>f</i>		42	719 <i>b</i> , 859 <i>c</i>	
33	858		5	720 <i>f</i>		48	739	
35	712 <i>g</i> , 858		6	767		20 2-8	562	
37	712 <i>g</i>		7	767		3	857 <i>b</i>	
39	858		8	715 <i>g</i> , 720 <i>f</i> , 782-3, 866		5	477 <i>a</i>	
42	779 <i>a</i> , 862 <i>e</i> , 866		11	727 <i>f</i> , 764		11	672, 832	
43	859 <i>e</i>		12	851		12	672	
44	696 <i>a</i> , 727 <i>j</i> , 865		13	854 <i>d</i>		17	722 <i>c</i>	
45	752		16-17	860		20	567 <i>a</i> , 569 <i>a</i> , 723 <i>b</i>	
46	856, 860		20-5	770		21	727 <i>d</i> , <i>m</i>	
48	692 <i>j</i>		22-3	769		29	721 <i>g</i>	
51	854 <i>e</i>		24	728 <i>b</i> , 765		32	866	
53	860		25	674, 715 <i>f</i> , 719 <i>b</i>		37	771, 775 <i>e</i> , 851 <i>a</i>	
55	862		17 2	686 <i>b</i>		43	680, 856	
57	691 <i>e</i> , 714 <i>e</i> , <i>f</i>		3	851 <i>d</i>		46	866 <i>b</i>	
			3-4	852 <i>a</i>		47	834 <i>d</i>	
			4	781		21 3	696 <i>a</i> , 727 <i>j</i>	
			5	781, 779 <i>a</i>		4	715 <i>f</i>	
			6	467, 477 <i>b</i> , 779 <i>a</i>		9	719 <i>a</i>	
			7	862		10	687 <i>a</i> , 718 <i>d</i>	
						11	680 <i>a</i>	
						12	725 <i>c</i>	

This Index extends from 1436 to 1885 (printed 436-885).

LUKE			LUKE			JOHN		
		PAR.			PAR.			PAR.
21	13	695 <i>b</i> , 763 <i>b</i>	28	48	760	1	11	624 <i>a</i> , 637 <i>a</i> , 720 <i>d</i> , 735 <i>f</i>
	15	720 <i>k</i>		49	767		12	481, 483-7, 576, 676 <i>a</i> , 721 <i>f</i>
	16	679		51	644, 713 <i>m</i>		13	484, 708 <i>k</i> , 728 <i>g</i>
	17	713 <i>f</i>		53	716 <i>a</i> , 719 <i>a</i> , 728 <i>l</i> , 857 <i>c</i> , 866 (i)-(iv)		14	604, 712 <i>j</i> , 744 (x) <i>a</i> , 771, 772 <i>a</i> , 885 <i>e</i> , 885 (ii) <i>c</i>
	20	770		56	832 <i>b</i>	14-17	727 <i>n</i> , 775 <i>c</i>	
	27	712 <i>i</i>		24	1	15	635, 885 <i>g</i>	
22	36	725 <i>d</i>		3	779 <i>a</i> , 801 <i>b</i>	16	727 <i>n</i>	
	1	711 <i>e</i>		4	832	18	604 <i>b</i> , 605, 769, 771, 894 <i>c</i>	
	2	723 <i>b</i>		5	858 <i>a</i>	19	689, 770	
	3	692 <i>b</i> , 765		9	802 <i>a</i>	20	679-80	
	5	774		12	600 <i>b</i> , 678 <i>e</i> , 716 <i>a</i> , 726 <i>b</i> , 772, 798- 804, 866 (iii) <i>a</i>	21	885 <i>d</i>	
	6	678 <i>a</i>		13	793 foll.-804, 864	22	723 <i>e</i> , 885 <i>d</i>	
	10	728 <i>b</i> , 834 <i>e</i>		17	725 <i>d</i>	23	696 <i>c</i> , 728 <i>f</i> , 885 (ii) <i>a</i>	
	15	833 <i>c</i>		20	765 <i>a</i>	25	680, 885 <i>d</i>	
	17	721 <i>f</i>		23	802	26	725 <i>a</i> , <i>g</i> , 737, 796	
	19-20	885 <i>f</i>		24	802 <i>a</i>	26-7	635	
	22	653, 713 <i>a</i> , 816 <i>a</i>		25	477 <i>a</i>	27	635, 696 <i>f</i> , 833 <i>d</i> , 852	
	23	772 <i>b</i>		26	722 <i>e</i> foll.	28	708 <i>g</i>	
	25	570-1, 594 <i>d</i>		27	722 <i>e</i> foll., <i>l</i>	29	607, 635, 717 <i>h</i> , 885 (ii) <i>a</i>	
	26	717 <i>e</i> , <i>f</i> , 810		29	858 <i>a</i>	30	635, 885 <i>g</i>	
	30	859 <i>a</i>		32	722 <i>e</i> foll., <i>l</i> , 775 <i>e</i>	31	684 <i>c</i> , 716 <i>j</i>	
	31	779 <i>a</i>		34	560	32	604, 707 <i>a</i>	
	32	695 <i>h</i>		35	769	33	707 <i>a</i> , 723 <i>e</i>	
	33	438 <i>a</i> , 843		36	725 <i>b</i> , 793-7, 804 <i>a</i> , 894 <i>c</i> , 854 <i>e</i>	34	606, 676 <i>c</i>	
	37	770		36-43	794-7	35	717 <i>h</i>	
	42	728 <i>g</i>		38	727 <i>b</i>	36	885 (ii) <i>a</i>	
	45	713 <i>d</i> , 771, 858		39	713 <i>j</i> , 861	37	720 <i>m</i>	
	47	716 <i>g</i> , 866 <i>b</i>		40	804 <i>a</i>	38	604, 694 <i>c</i> , 720 <i>m</i> , 723 <i>d</i> , <i>l</i> ₂ , 864 <i>b</i>	
	50	738 <i>b</i>		41	796 <i>a</i>	39	698, 609 <i>a</i> , 610, 885 <i>d</i>	
	51	738 <i>b</i> , 866 <i>c</i>		43	768 <i>b</i>	41	717 <i>c</i> , 720 <i>e</i> , <i>i</i> , <i>m</i> , 728 <i>l</i> ₂	
	53	567		44	724 <i>f</i> , 722 <i>e</i>	42	439, 675, 709 <i>a</i> , 714 <i>a</i> , 723 <i>l</i> ₂	
	55	711 <i>f</i>		45	722 <i>c</i> , <i>l</i>	43	717 <i>h</i> , 720 <i>m</i>	
	56	711 <i>f</i> , 715 <i>g</i>		52	644	45	720 <i>m</i> , 778	
	59	727 <i>m</i>				46	598 <i>a</i> , 609	
	60	693 <i>e</i>				47	702 <i>a</i> , 713, 727 <i>l</i> , 811	
	61	779 <i>a</i> , 864 <i>b</i>						
	63	737 <i>e</i>						
	66	692						
	70	713 <i>i</i>						
23	2	687 <i>a</i> , 718 <i>e</i>						
	7	567 <i>a</i>						
	11	676 <i>d</i> , 806 <i>a</i>						
	13	765 <i>a</i>						
	15	772 <i>b</i>						
	20	707 <i>g</i>						
	22	695 <i>e</i>						
	23	769						
	28	864 <i>b</i>						
	29	708 <i>b</i>						
	33	807, 810						
	35	676 <i>c</i> , 765 <i>a</i>						
	41	772 <i>b</i>						
	44	710 <i>b</i>						
	46	692 <i>j</i>						

This Index extends from 1436 to 1885 (printed 436-885).

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
1	47-50 610	3	16 693 <i>b</i> , 716 <i>e</i> , 744	4	24 647
	48 885 <i>i</i>		(vi) foll.,	25	635, 717 <i>c</i>
	49 684 <i>c</i>		771	27	673 <i>a</i>
	50 464, 481, 488,	16-18	498	28	895 (ii) <i>c</i>
	598, 885 <i>i</i>	16-21	497 <i>a</i>	31	820
51	524, 598, 672,	17	581-5, 677 <i>d</i> ,	34	456, 774 <i>c</i>
	852 <i>b</i> , 866		692 <i>f</i>	35	604, 608, 674 <i>b</i> ,
	(iv), 884 <i>d</i>	18	486, 502, 582-		885 (ii) <i>c</i>
2	I 686 <i>d</i> , 695 <i>d</i> ,		5, 677 <i>d</i> ,	36	691 <i>b</i> , 727 <i>a</i>
	853		771	36-7	693
2	675, 686 <i>d</i> ,	19	582-5, 710 <i>a</i> ,	36-8	856
	853		716 <i>e</i> , 728 <i>h</i> ,	37	727 <i>i</i>
4	719 <i>a</i> , 728 <i>l</i>		744 (vi) <i>a</i> ,	39-42	503-7
5	717 <i>d</i>		859 <i>b</i>	42	727 <i>h</i> , 774 <i>a</i>
6	833 <i>e</i> , 885 (ii)	20	728 <i>h</i> , 772 <i>b</i> ,	43	777-8
	<i>b</i> , <i>c</i>		885 (ii) <i>c</i>	44	720 <i>h</i> , 755, 777
7	707 <i>d</i> , 728 <i>b</i> ,	21	728 <i>h</i> , 772 <i>b</i>		-8
	885 (ii) <i>c</i>	22	481, 493, 885	45	606 <i>a</i> , 689 <i>c</i> ,
8	719 <i>d</i> , 885 (ii) <i>a</i>		(ii) <i>a</i>		721 <i>f</i>
9	717 <i>d</i> , 885 (ii) <i>a</i>	23	707 <i>f</i> , 721 <i>n</i>	46	885 (ii) <i>a</i>
10	752, 885 (ii) <i>a</i>	24	438 <i>b</i> , 688	47	683 <i>e</i>
11	464, 489-90,	25	713 <i>l</i> , 833 <i>e</i> ,	48	464, 508-9,
	712 <i>j</i>		885 (ii) <i>b</i>		524 <i>a</i> , 533
14	885 (ii) <i>b</i>	28	681 <i>a</i>	49	676 <i>b</i> , 885 (ii) <i>a</i>
15	686, 751 <i>b</i> , 812 <i>b</i> ,	29	860	50	508-9
	885 (ii) <i>a-c</i>	30	684, 885 (ii) <i>a</i>	51	862 <i>a</i>
16	885 (ii) <i>a</i>	31	635, 707 <i>e</i>	52	863, 885 (ii) <i>a</i> , <i>b</i>
17	721 <i>i</i> , 860, 885	32	606	53	464, 509, 684 <i>a</i>
	(ii) <i>b</i>	33	727 <i>d</i> foll., 754	5	2 708 <i>h</i> , 713 <i>g</i> ,
18	885 <i>d</i>	35	716 <i>e</i>		885 (ii) <i>a-c</i>
19	679 <i>b</i> , 708 <i>i</i> ,	36	501, 885 (ii) <i>a</i>	2-7	720 <i>n</i>
	722 <i>k</i>	4	I 780	3	685 <i>c</i> , 834 <i>a</i> , <i>c</i>
20	675 <i>c</i> , 885 <i>d</i>	I-3	493	4	728 <i>e</i>
21	507	2	481, 853 <i>a</i>	5	683 <i>d</i>
22	491, 721 <i>i</i> , 722	5	687 <i>c</i> , 726	6	610, 834 <i>a</i>
	<i>a</i> , <i>l</i> , 860	6	885 (ii) <i>b</i>	6-15	728 <i>e</i>
23	483-4, 493 <i>a</i> ,	6-14	736 <i>c</i>	8-11	673, 736 <i>a</i>
	598	8	865	10	683 <i>d-e</i> , 685
23-4	464, 481	9	713 <i>l</i> , 863, 885	13	683 <i>e</i> , 885 (ii) <i>a</i>
24-5	626		(ii) <i>c</i>	14	852 <i>a</i>
8	I 734 <i>c</i> , 765 <i>a</i> ,	10	632 <i>g</i> , 885 (ii) <i>a</i>	16	854 <i>c</i>
	852 <i>c</i>	10-15	728 <i>b</i>	18	673 <i>b</i> , 708 <i>i</i>
2	544, 718 <i>j</i>	11	765, 885 <i>d</i>	19	607
3	676 <i>a</i> , 685 <i>a</i> ,	12	683 <i>c</i> , 885 (ii) <i>b</i>	20	596, 673 <i>b</i> , <i>c</i> ,
	707 <i>e</i>	14	712 <i>d</i> , 885 (ii) <i>a</i>		716 <i>e</i> , 728 <i>p</i>
4	885 (ii) <i>a</i>	16	652 <i>a</i>	21	716
5	685 <i>a</i> , 728 <i>b</i>	18	719 <i>d</i>	21-3	581-5
7	673 <i>a</i> , 707 <i>e</i>	19	598	24	614 <i>b</i> , 710 <i>d</i> ,
8	614 <i>b</i> , 655, 728	20	647		860
	<i>c</i> , <i>d</i> , 862	20-4	640, 647-51	24-47	510-11
10	684 <i>c</i>	21	464, 503-7	25	719 <i>c</i>
12	464, 494, 520 <i>a</i> ,	22	647-8, 713 <i>m</i> ,	25-8	614 <i>c</i> , 710 <i>d</i>
	885 (ii) <i>a</i>		774 <i>b</i>	26-7	576-8, 581
14	494, 524, 728 <i>f</i> ,	23	719 <i>c</i> , 885 (ii) <i>b</i>	27	581-5
	866 <i>a</i>	23-4	640-51, 727 <i>p</i>	28	673 <i>a</i>

This Index extends from 1436 to 1895 (printed 436-885).

JOHN		PAR.	JOHN		PAR.	JOHN		PAR.
5	29	585 <i>a</i> , 772 <i>b</i> , 859 <i>b</i> , 885 (ii) <i>c</i>	6	35	517, 684 512 <i>b</i> , 532, 605 752 <i>f</i> 728 <i>g</i> 721 <i>e</i> 517, 598, 721 <i>e</i> 718 <i>b</i> 624, 719 <i>d</i> , 777, 857 <i>a</i> 718 <i>b</i> 517, 710 <i>g</i> , 721 <i>e</i> 885 <i>e</i> , 885 (ii) <i>a</i> 605, 885 <i>c</i> 518 <i>a</i> 717, 728 <i>f</i> 710 <i>f</i> 712 <i>d</i> 712 <i>b</i> 885 (ii) <i>b</i> 518 <i>a</i> , 721 <i>e</i> 710 <i>f</i> 712 <i>d</i> 712 <i>b</i> 885 (ii) <i>b</i> 518 <i>a</i> , 721 <i>e</i> 710 <i>h</i> 727 <i>c</i> , 885 (ii) <i>b</i> 707 <i>a</i> 884 <i>b</i> 712 <i>d</i> 694 <i>b</i> , 777 754 694 <i>a</i> , 718 <i>b</i> 885 <i>d</i> 519, 716 520 <i>a</i> 464 652 <i>a</i> , 695 <i>i</i> , 835 <i>b</i> 519 519, 629, 835 695 <i>i</i> , 709 <i>b</i> , 854 <i>a</i> 695 <i>i</i> , 724 <i>c</i> 885 (ii) <i>c</i> 652 <i>a</i> , 860 520 688, 719 <i>a</i> , 728 <i>l</i> , 862 695 <i>f</i> 728 <i>h</i> 719 <i>a</i> 738 682 681 <i>c</i> 885 (ii) <i>b</i> 673 <i>a</i> , 767 720 <i>i</i> , 727 <i>d</i> foll., 764 <i>a</i>	7	21	673 <i>a</i> 709 <i>c</i> 708 <i>i</i> , 709 <i>c</i> , 728 <i>e</i> , 885 (ii) <i>c</i> 691 <i>c</i> , 714 <i>f</i> , 859 <i>a</i> , 885 (ii) <i>b</i> 727 <i>k</i> , 765 <i>a</i> , 885 <i>b</i> 624-5, 635 728 <i>c</i> 624, 727 <i>h</i> , 752 <i>f</i> 728 <i>l</i> 464, 521 655, 716 <i>b</i> 702, 713 <i>b</i> , 728 <i>d</i> 683 <i>a</i> , 725 <i>f</i> , <i>g</i> 521, 722 <i>k</i> 728 <i>b</i> , 885 (ii) <i>c</i> 521 <i>a</i> , 637 <i>b</i> 614 <i>c</i> , 727 <i>k</i> 635, 679 <i>a</i> , 692 <i>h</i> , 696 <i>b</i> , 722 <i>k</i> , 853 815 <i>d</i> , 884 <i>a</i> 735 <i>b</i> 520, 765 <i>a</i> 885 (ii) <i>a</i> 765 <i>a</i> 885 (ii) <i>a</i> 735 <i>h</i> 694 <i>c</i> 726 <i>a</i> 884 852 <i>a</i> 748 <i>a</i> 624, 637 <i>a</i> , 655, 728 <i>c-d</i> 581-5, 714 <i>f</i> , 859 <i>a</i> 661, 714 <i>f</i> , 727 <i>h</i> 696 <i>c</i> , 707 <i>c</i> , 715 <i>b</i> 522 624, 626 728 <i>l</i> 522, 713 <i>k</i> , 885 <i>d</i> 708 <i>c</i> 727 <i>d</i> foll.
36	774 <i>c</i>	37	605, 614 <i>b</i> , 767	27	624-5, 635			
37	520 <i>a</i> , 707 <i>a</i>	38	492, 722 <i>g</i> , 885 (ii) <i>a</i>	45	885 <i>e</i> , 885 (ii) <i>a</i>			
38	492	46	720 <i>i</i>	47	518 <i>a</i>			
39	492, 767	47	885 <i>e</i>	49	717, 728 <i>f</i>			
6	1	48	885 <i>e</i>	50	710 <i>f</i>			
2	598, 605 <i>a</i> , 606 <i>a</i>	51	492	51	712 <i>d</i>			
3	885 (ii) <i>a</i>	51-63	710 <i>e</i>	51-63	712 <i>b</i>			
5	604, 608	52	885 (ii) <i>b</i>	52	885 (ii) <i>b</i>			
6	695 <i>a</i>	54	518 <i>a</i> , 721 <i>e</i>	54	518 <i>a</i> , 721 <i>e</i>			
7	710 <i>e</i> , 734 <i>d</i> , 882	54-8	710 <i>h</i>	54-8	710 <i>h</i>			
9	708, 885 (ii) <i>b</i>	55	727 <i>c</i> , 885 (ii) <i>b</i>	55	727 <i>c</i> , 885 (ii) <i>b</i>			
10	765	56	707 <i>a</i>	56	707 <i>a</i>			
11	735 <i>b</i>	57	884 <i>b</i>	57	884 <i>b</i>			
12	768	58	712 <i>d</i>	58	712 <i>d</i>			
13	708, 885 (ii) <i>a</i>	59	694 <i>b</i> , 777	59	694 <i>b</i> , 777			
14	635, 727 <i>k</i>	60	754	60	754			
15	810	61	694 <i>a</i> , 718 <i>b</i>	61	694 <i>a</i> , 718 <i>b</i>			
16	718 <i>i</i> , 813 <i>a</i>	62	885 <i>d</i>	62	885 <i>d</i>			
17	710 <i>b</i> , 718 <i>i</i> , <i>j</i>	63	519, 716	63	519, 716			
18	683 <i>a</i> , 832 <i>c</i> , 862	64	520 <i>a</i>	64	520 <i>a</i>			
19	598, 833 <i>b</i> , 864	64-70	464	64-70	464			
20	681 <i>d</i> , 713 <i>h</i> , <i>k</i> , 811 <i>c</i>	67	652 <i>a</i> , 695 <i>i</i> , 835 <i>b</i>	67	652 <i>a</i> , 695 <i>i</i> , 835 <i>b</i>			
21	652 <i>a</i> , 721 <i>f</i> , 735 <i>b</i> , <i>c</i>	68	519	68	519			
22	885 (ii) <i>c</i>	69	519, 629, 835	69	519, 629, 835			
23	726 <i>c</i> , 736 <i>e</i> , 780	70	695 <i>i</i> , 709 <i>b</i> , 854 <i>a</i>	70	695 <i>i</i> , 709 <i>b</i> , 854 <i>a</i>			
24	736 <i>c</i>	71	695 <i>i</i> , 724 <i>c</i>	71	695 <i>i</i> , 724 <i>c</i>			
26	692 <i>c</i>	72	885 (ii) <i>c</i>	72	885 (ii) <i>c</i>			
26-36	512-16	73	652 <i>a</i> , 860	73	652 <i>a</i> , 860			
27	707 <i>a</i> , 754	74	520	74	52			

This Index extends from 1436 to 1885 (printed 436—885).

JOHN

JOHN

JOHN

	PAR.		PAR.		PAR.			
8	28	713 <i>k</i> , 866 <i>a</i>	9	21	719 <i>d</i> , 856	11	3	716 <i>e</i> , 728 <i>o-p</i>
	29	885 (ii) <i>a</i>		22	726, 774, 861 <i>a</i>		4	529, 710 <i>d</i> ,
	30	464		23	672 <i>c</i> , 856			712 <i>j</i>
	30-1	523		24-5	693		5	728 <i>p</i> , 744 (vi)
	31	707 <i>a</i> , 727 <i>l</i>		28	885 (ii) <i>b</i>			fol.
	32	727 <i>q-r</i>		29	625, 728 <i>c</i>		8	527 <i>a</i> , 652 <i>a</i> ,
	32-6	712 <i>e</i>		30	728 <i>c</i> , 811 <i>e</i>			719 <i>g</i> , 726 <i>a</i>
	33	692 <i>h</i> , 854 <i>d</i>		31	693, 885 (ii) <i>b</i>		9	607, 863
	33-6	751 <i>b</i>		32	672 <i>a</i> , 728 <i>k</i>		10	718 <i>h</i> , 863
	33-58	851 <i>a</i>		35-8	524-5		11	652 <i>c</i> , 693 <i>a</i> ,
	34-5	723 <i>i</i>		38	464, 647			858
	35	684 <i>a</i> , 712 <i>d</i>		39	581-5, 594,		12	693 <i>a</i> , 858
	36	885 <i>d</i>			637 <i>a</i>		13	710 <i>d</i> , 865,
	37	692 <i>h</i> , 817 <i>a</i>		39-41	607			885 (ii) <i>b</i>
	38	885 <i>d</i>		41	707 <i>a</i> , 719 <i>b</i>		14	528
	39	676 <i>a</i> , 728 <i>k</i>	10	1-5	721 <i>a</i>		15	528, 545
	40	719 <i>b</i>		1-10	858		16	710, 885 (ii) <i>c</i>
	41	728 <i>h</i>		3	601, 614 <i>a</i> , <i>c</i> ,		18	864
	42	637 <i>a</i> , 856			852 <i>b</i>		19	885 (ii) <i>b</i>
	43	614		4	601		20	636, 771 <i>b</i>
	44	708 <i>e</i> , 711 <i>d</i> ,		5	682 <i>c</i>		21-2	529, 719 <i>e</i>
		725 <i>a</i> ,		6	594, 721 <i>a</i>		23	534
		727 <i>p</i> , 737,		9	692 <i>g</i>		23-6	529-34
		833 <i>c</i> ,		10	637 <i>a</i> , 753		25	534
		854 <i>a</i> ,		11	715 <i>d</i>		26	507 <i>b</i> , 529 <i>a</i> ,
		885 (ii) <i>a</i> , <i>c</i>		12	682 <i>c</i> , 736 <i>b</i> ,			710 <i>f</i> , 712 <i>d</i>
	45-6	522			863		27	464, 636
	47	614 <i>b</i> , <i>d</i>		13	736 <i>b</i>		28	535, 862
	49	832		14	626, 885 <i>j</i>		30	696 <i>b</i>
	50	582		15	626, 715 <i>d</i>		31	684 <i>a</i> , 885 (ii) <i>b</i>
	51-2	710 <i>d</i> , 712 <i>d</i> ,		16	614 <i>a</i> , <i>c</i> , 723 <i>j</i> ,		33	466, 610, 713 <i>e</i> ,
		714 <i>h</i>			862			727 <i>b</i> ,
	53	683 <i>c</i> , 885 <i>c</i>		17-18	587-9, 715 <i>d</i>			811 <i>b</i> , <i>c</i>
	55	624, 686 <i>a</i> ,		18	576-8		34	609
		714 <i>h</i> , 861,		19	815 <i>d</i>		35	885 (ii) <i>a</i>
		885 (ii) <i>c</i>		20	885 (ii)		36	716 <i>e</i> , 728 <i>p</i>
	56	478, 610, 851 <i>b</i>		21	679 <i>c</i>		38	636, 713 <i>e</i> , 769,
	59	726 <i>a</i> , 859 <i>c</i>		22	885 (ii) <i>a</i>			811 <i>b</i> , <i>c</i>
9	1	610, 687, 813,		23	864, 885 (ii) <i>c</i>		39	885 (ii) <i>b</i> , <i>c</i>
		885 (ii) <i>a</i>		24	770		40	529-34, 598,
	2-3	852 <i>a</i>		28	712 <i>d</i>			712 <i>j</i>
	4	718 <i>h</i> , 735 <i>a</i>		29	683 <i>c</i>		41	808
	5	748 <i>a</i>		31-3	726 <i>a</i>		42	528, 885 (ii) <i>b</i>
	6	693 <i>d</i> , 737 <i>b</i> ,		33	674		43	683 <i>a</i> , 752 <i>a</i> , <i>f</i>
		885 (ii) <i>b</i> , <i>c</i>		34	715 <i>b</i> , 722 <i>k</i>		44	652 <i>a</i> , 760,
	6-15	709		35	708 <i>i</i> , 722 <i>k</i>			885 (ii) <i>b</i>
	7	652 <i>a</i> , 720 <i>n</i> ,		36	674, 835 <i>a</i>		45	604
		728 <i>l</i> ₂		37-8	526		47	892
	7-11	773		38	626		48	536, 702, 718 <i>f</i> ,
	7-25	607		40	527			721 <i>k</i>
	8	737 <i>a</i> , 885 (ii) <i>b</i>		42	527		49	768
	9	686 <i>a</i> , 861					50	688 <i>a</i> , 718 <i>f</i> ,
	11	652 <i>a</i> , 885 (ii) <i>a</i>	11	1	696 <i>b</i> , 734 <i>c</i> ,			770
	16	693, 815 <i>d</i>			770, 771 <i>a</i> , <i>b</i>		50-2	885 <i>h</i>
	18	526		2	734 <i>c</i> , 768 <i>a</i> ,		51	768
					780			

This Index extends from 1436 to 1885 (printed 436—885).

JOHN		JOHN		JOHN	
PAR.		PAR.		PAR.	
11	51-2 718 <i>f</i>	12	35 657, 716 <i>b</i> , 735 <i>e</i> , 748 <i>a</i> , 775 <i>d</i>	13	18 884 <i>d</i> , 885 (ii) <i>b</i>
	52 676 <i>a</i> , 682 <i>f</i>			19	545-6
	53 536			20	671 <i>b</i> , 721 <i>f</i> , 723 <i>e</i> , 826-81
	54 710, 728 <i>f</i>	36	539-40, 715 <i>g</i> , 743 <i>a</i> , 775 <i>d</i> , 782- 3, 859 <i>c</i> , 860	21	727 <i>b</i> , 811 <i>c</i>
	55 885 (ii) <i>a</i>			22	607, 832
12	57 695 <i>c</i> , 771			23	586 <i>a</i> , 744 (vi) foll., 769
	1 717 <i>h</i> , 770	37	540	24	885 (ii) <i>b</i>
	2 717 <i>a</i> , <i>c</i> , 771 <i>a</i>	38	766, 852	25	744 (x), 760
	3 684 <i>a</i> , 717 <i>b</i> , 736 <i>d</i> , 753, 768 <i>a</i> , 771 <i>b</i> , 885 (ii) <i>b</i>	38-40	673 <i>b</i>	26	724 <i>c</i> , 765
	4 810 <i>a</i>	39	540	26-30	724 <i>c</i>
	5 710 <i>c</i> , 738, 814 <i>a</i>	39-40	612-13	27	692 <i>b</i> , 885 (ii) <i>c</i> ,
	6 858, 885 (ii) <i>a</i>	40	683 <i>c</i> , 737 <i>c</i> , 813, 885 (ii) <i>c</i>	29	885 (ii) <i>a</i>
	7 734 <i>c</i>	41	610, 712 <i>j</i>	30	544 <i>a</i> , 710 <i>b</i> , 718 <i>j</i>
	8 688 <i>b</i>	42	464, 726, 765 <i>a</i> , 861 <i>a</i> , 884 <i>a</i>	33	698, 676 <i>a</i> , 716 <i>b</i> , 843, 885 (ii) <i>c</i>
	9 652 <i>b</i> , 739-40, 884 <i>a</i>	42-3	540-1	34	843
11	537-8, 652 <i>b</i> , 884 <i>a</i>	43	744 (vi) <i>a</i>	36	668, 719 <i>c</i> , 728 <i>d</i> , 866
12	636, 739-40	44	752 <i>f</i>	37	692 <i>a</i> , 715 <i>d</i> , 843, 885 <i>h</i>
13	633 <i>a</i> , 635-6, 674, 684 <i>c</i> , 762 <i>a</i> , 755, 816 <i>b</i> , 885 (ii) <i>a</i> , <i>c</i>	44-5	598	38	679, 692 <i>a</i> , 716 <i>d</i> , 843, 885 <i>h</i>
14	861 <i>b</i> , 885 (ii) <i>b</i>	44-6	543-4		
15	456 <i>a</i> , 636, 674 <i>b</i> , 677, 678 <i>d</i> , 754 <i>a</i> , 756, 861 <i>b</i>	44-8	825-31, 832 <i>a</i>	14	1 546, 727 <i>b</i>
	16 721 <i>i</i> , 860	47	614 <i>c</i> , 637 <i>a</i> , 692 <i>g</i>	1-12	464
	20 647, 713 <i>b</i>	47-8	582-5	2	682 <i>h</i> , 694 <i>a</i>
	20-I 538, 702	50	985 <i>d</i>	2-3	661, 688 <i>c</i>
	21 677 <i>a</i>	18	1 680 <i>c</i> , 720 <i>d</i> , 744 (vi) foll., 860	3	637
	23 639 <i>b</i>	1-3	657-8	4	658, 696 <i>c</i>
	24 681, 692 <i>h</i>	2	724 <i>c</i> , 854 <i>a</i>	5	728 <i>d</i>
	25 450, 713 <i>f</i> , 716 <i>e</i> , 728 <i>p</i> , 866 <i>b</i>	3	637 <i>a</i>	6	696 <i>c</i> , 727 <i>q</i>
	26 717 <i>d</i>	4	712 <i>g</i> , 885 (ii) <i>b</i>	7	605, 626
	27 639 <i>b</i> , 692 <i>g</i> , 719 <i>f</i> , 727 <i>b</i>	5	674 <i>a</i> , 712 <i>g</i> , 768 <i>a</i> , 885 (ii) <i>b</i>	8	852
	29 672	6	636	9	605, 626 <i>b</i>
	30 692 <i>a</i>	7	626	10	546, 707 <i>a</i>
	31 719 <i>f</i> , 859 <i>b</i>	8	860	11	546
	32 517, 710 <i>g</i> , 866 <i>a</i>	10	728 <i>a</i>	12	546, 663
	33 710 <i>d</i> , 724 <i>b</i>	10-II	545 <i>a</i> , 857 <i>c</i>	15	714 <i>h</i>
	34 538-9, 704, 866 <i>a</i>	14	861, 885 <i>d</i>	16	708 <i>a</i> , 712 <i>d</i> , 730 <i>j</i>
		15	835 (ii) <i>c</i>	17	627, 727 <i>p</i>
		16	672, 683 <i>c</i> , 723 <i>i</i> , 775 <i>a</i> , 784 foll.	17-19	598
		17	784 foll., 859 <i>e</i>	18	637
		18	680 <i>b</i> , 709 <i>b</i> , 710 <i>h</i> , 722 <i>t</i> , 755 <i>a</i> ,	19	716 <i>b</i>
				21	597 <i>b</i> , 716 <i>h</i> , 885 <i>j</i>
				22	714 <i>c</i> , 716 <i>h</i>
				23	637 <i>b</i>
				26	720 <i>j</i> , 728 <i>c</i>

This Index extends from 1436 to 1885 (printed 436-885).

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
14 28	637, 658, 662, 683 <i>c</i>	16 21	721 <i>h</i> , 811 <i>f</i> , 865	18 13	764 <i>b</i> , 768, 885 (ii) <i>b</i>
19	546	22	598, 719 <i>c</i> , 885 <i>d</i>	14	688 <i>a</i> , 885 <i>h</i>
31	627	25	675 <i>b</i> , 694 <i>d</i> , 712 <i>f</i>	15	767, 885 (ii) <i>c</i>
15 1	684, 727 <i>h</i>	25-9	721 <i>b</i>	16	767
2	674	26	708 <i>a</i>	18	711 <i>f</i> , 735 <i>d</i> , 885 (ii) <i>c</i>
2-6	885 (ii) <i>b</i>	27	548, 596 <i>a</i> , 637 <i>a</i> , 716 <i>f</i> , 728 <i>p</i>	20	672 <i>b</i> , 694 <i>b</i> , 712 <i>f</i>
3	857 <i>c</i>	28	637 <i>a</i> , 662-3	22	737 <i>e</i>
4-5	674, 707 <i>a</i>	29	662-3	24	764 <i>b</i>
6	674, 682 <i>a</i> , 858, 854	30	464, 548, 637 <i>a</i>	25	679, 735 <i>d</i>
9-10	707 <i>a</i>	31	464, 548	26	680, 709 <i>d</i> , 734 <i>b</i> , 738 <i>b</i> , 866 <i>c</i>
12	843	32	639 <i>a</i> , <i>b</i> , 674 <i>b</i> , 863	27	679
13	715 <i>d</i>	33	549, 771 <i>c</i> , 811 <i>e</i> , <i>f</i>	28	745 <i>a</i> , 814 <i>c</i> , 815 <i>b</i> , 885 (ii) <i>b</i>
14	596, 775 <i>a</i> , <i>b</i> , 784-92	17 1	639 <i>b</i>	29	885 (ii) <i>b</i>
15	596, 717 <i>g</i> , 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784-92	1-2	590-2, 608	31	685, 715 <i>b</i>
16	659-60, 676 <i>c</i>	2	576-8	32	710 <i>d</i> , 724 <i>b</i>
19	716 <i>f</i> , 728 <i>p</i>	3	627	35	713 <i>l</i> , 719 <i>f</i>
20	683 <i>c</i> , 721 <i>h</i> , 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784-92, 854 <i>c</i>	4	774 <i>c</i> , 884 <i>e</i>	36	685 <i>a</i> , 713 <i>m</i> , 719 <i>b</i> , <i>h</i> , 764
21	625, 626 <i>c</i> , 692 <i>a</i>	5	712 <i>j</i> , 719 <i>f</i>	37	614 <i>c</i> , 727 <i>r</i>
22	719 <i>b</i> , 834 <i>d</i>	7	719 <i>f</i>	38	727 <i>r</i>
24	605, 719 <i>b</i>	8	464, 550, 637 <i>a</i> , 727 <i>l</i>	40	752 <i>a</i>
25	715 <i>c</i> , 751 <i>a</i>	9	708 <i>a</i>	19 2	676 <i>d</i> , 734 <i>a</i> , 805-6, 814 <i>b</i> , 885 (ii) <i>b</i>
26	720 <i>j</i> , 723 <i>e</i> , 727 <i>p</i>	12	591, 722 <i>k</i> , 810 <i>a</i>	3	737 <i>e</i>
27	708 <i>e</i>	13	719 <i>f</i>	4	707 <i>g</i>
16 1	545, 694 <i>a</i>	15	708 <i>a</i>	5	674 <i>b</i> , 734 <i>a</i> , 755, 805 <i>a</i> , 885 (ii) <i>b</i>
2	679, 726, 885 (ii) <i>b</i>	17	727 <i>q</i>	6	721 <i>g</i> , 752 <i>a</i>
3	626 <i>c</i>	18	723 <i>g</i>	7	861
4	708 <i>e</i> , 721 <i>h</i>	19	692 <i>a</i> , 885 <i>h</i>	8	614 <i>b</i>
5	658, 728 <i>d</i>	20	708 <i>a</i>	9	728 <i>c</i> , 814 <i>c</i>
5-7	662	20-1	464, 550	10	577, 593
6	713 <i>d</i> , 771	22	712 <i>j</i>	11	570 <i>c</i> , 577, 707 <i>e</i> , 884 <i>f</i>
7	720 <i>j</i> , 723 <i>e</i>	23	627, 774 <i>c</i> , 884 <i>c</i>	12	752 <i>a</i> , 764, 788 <i>a</i>
8	582-5	24	712 <i>j</i> , 853	12-16	593-4
8-10	854 <i>b</i>	25	629 <i>a</i> , 691 <i>e</i>	13	614 <i>b</i> , 713 <i>g</i> , 745, 750, 885 (ii) <i>b</i>
9	464, 547	18 1	885 (ii) <i>b</i> , <i>c</i>	15	752 <i>a</i>
10	658	3	815 <i>c</i> , 885 (ii) <i>b</i> , <i>c</i>	17	713 <i>g</i> , 792 <i>b</i> , 807, 810
11	582-5	5	860	18	796
13	727 <i>p</i> , 861	6	885 (ii) <i>c</i>	19	860, 885 (ii) <i>c</i>
16	597	7	672 <i>c</i> , 860		
16-19	598 <i>c</i> , 716 <i>b</i>	8	652 <i>a</i> , 885 <i>d</i>		
19	735 <i>b</i>	10	680, 709 <i>d</i> , 710 <i>g</i> , 734 <i>b</i> , 738 <i>b</i> , 885 (ii) <i>b</i>		
20	857	11	508, 678 <i>c</i> , 885 (ii) <i>b</i>		
20-22	713 <i>d</i> , 771	12	738, 815 <i>c</i>		
21	676 <i>b</i> , 708 <i>b</i> ,				

This Index extends from 1436 to 1885 (printed 436-885).

JOHN

JOHN

JOHN

PAR.

PAR.

PAR.

19	20	689 <i>a</i> , 713 <i>c</i> , <i>g</i> , 721 <i>l</i> , 885 (ii) <i>c</i>
23	707 <i>e</i> , 885 (ii) <i>a</i> , <i>c</i>	
24	679, 722 <i>k</i> , 769-70	
25	885 (ii) <i>b</i>	
26	596 <i>a</i> , 610, 744 (vi) foll.	
26-30	752 <i>f</i>	
27	721 <i>f</i>	
28	722 <i>k</i> , 750 <i>b</i> , 774 <i>c</i>	
28-30	865 <i>b</i>	
29	813 <i>c</i> , 864, 885 (ii) <i>c</i>	
30	451-8, 462 <i>a-c</i> , 839 foll., 858 <i>a</i>	
31	683 <i>a</i> , 885 (ii) <i>c</i>	
31-3	751	
32	678 <i>b</i> , 817 <i>c</i> , 885 (ii) <i>c</i>	
33	775 <i>d</i> , 885 (ii) <i>c</i>	
34	756	
35	465, 551, 606, 727 <i>h</i>	
36	722 <i>k</i> , 861	
37	687 <i>e</i> , 722 <i>k</i> , 856 <i>a</i> , 885 (ii) <i>a</i>	
38	541, 681 <i>c</i>	
39	544, 718 <i>j</i> , 754, 885 (ii) <i>a</i> , <i>b</i>	
40	600, 716 <i>a</i> , 734 <i>e</i> , 751 <i>c</i> , 832 <i>b</i> , 866 (i)-(iv)	
20	1	607, 710 <i>b</i> , 718 <i>j</i> , 815 <i>a</i>
2	596 <i>a</i> , 728 <i>d</i> , <i>p</i>	
3-11	798-804	
4	727 <i>a</i> , 885 (ii) <i>c</i>	
5	600-1, 607, 716 <i>a</i> , 726 <i>b</i>	
7	760, 866 (ii)-(iv)	
8	465, 552-60, 722 <i>a</i> foll.	
8-10	673 <i>c</i>	
9	491, 722 <i>a-l</i>	
11	466, 560, 600, 726 <i>b</i> , 775 <i>d</i>	
12	672, 858	
13	728 <i>d</i>	

20	14	725 <i>f</i>
15	728 <i>d</i> , 885 (ii) <i>b</i>	
16	694 <i>c</i> , 713 <i>g</i> , 737 <i>d</i>	
17	695 <i>g</i> , 719 <i>a</i> , 728 <i>l</i> , 749	
18	599 <i>a</i> , 601, 694 <i>d</i> , 885 (ii) <i>a</i>	
19	686, 681 <i>c</i> , 725 <i>f</i> , 796- 7, 804 <i>a</i> , 813 <i>a</i> , 854 <i>e</i> , 858, 884 <i>c</i>	
20	780	
21	723 <i>e-g</i> , 854 <i>e</i>	
22	721 <i>f</i> , 885 (ii) <i>a</i>	
23	682 <i>d</i> , 691 <i>a</i> , 721 <i>j</i>	
24	695 <i>i</i> , 710	
25	465, 552-8, 885 (ii) <i>b</i> , <i>c</i>	
26	636, 725 <i>f</i> , 796 -7, 854 <i>e</i> , 858, 884 <i>c</i>	
27	681 <i>b</i> , 862 <i>c</i>	
29	465, 554-60, 599, 601, 749 <i>b</i> , 859 <i>c</i>	
30	768 <i>b</i>	
31	465, 553, 561	
21	1	597 <i>b</i> , 686 <i>c</i> , 716 <i>j</i> , 726 <i>c</i> , 738 <i>a</i> , 811 <i>d</i>
2	710, 727 <i>a</i>	
3	544 <i>a</i> , 652 <i>a</i> , 718 <i>j</i> , 719 <i>g</i> , 723 <i>b</i>	
3-8	736 <i>c</i>	
4	725 <i>b</i> , <i>f</i> , 754, 884 <i>c</i>	
4-9	763	
5	676 <i>b</i> , 796 <i>a</i> , 885 (ii) <i>b</i>	
6	691 <i>d</i> , 693 <i>f</i> , 710 <i>g</i> , 712 <i>a</i> , 763 <i>a</i> , 834 <i>c</i>	
7	596 <i>a</i> , 602, 712 <i>g</i> , 744 (vi) foll., 780, 810 <i>b</i>	
7-8	560	
8	712 <i>a</i> , 734 <i>d</i> , 736 <i>e</i> , 862, 885 (ii) <i>c</i>	

21	9	607, 711 <i>g</i> , 763, 769
10	719 <i>g</i> , 723 <i>b</i>	
11	683 <i>a</i> , 710 <i>g</i> , 712 <i>a</i>	
12	602, 751, 780, 810 <i>c</i>	
12-13	636	
14	597 <i>b</i> , 686 <i>c</i> , 695 <i>a</i> , 716 <i>j</i> , 738 <i>a</i>	
15	714 <i>a</i> , 728 <i>p</i> , 885 (ii) <i>a</i>	
15-17	437-41, 714 <i>a</i> , 728 <i>p</i>	
16	862, 885 (ii) <i>b</i>	
17	624 <i>b</i> , 695 <i>c</i> , 728 <i>p</i> , 885 (ii) <i>b</i>	
18	693 <i>g</i> , 712 <i>g</i> , 735 <i>b</i> , 843, 885 (ii) <i>a</i>	
19	710 <i>d</i> , 712 <i>h</i> , 724 <i>b</i> , 843	
20	596 <i>a</i> , 607, 638, 695 <i>h</i> , 744 (vi) foll., 760	
20 foll.	638-9	
22	735 <i>a</i>	
23	708 <i>j</i> , 735 <i>a</i>	
25	885 (ii) <i>b</i>	
ACTS		
1	4	794 <i>a</i>
14	749 <i>d</i>	
15	708 <i>j</i>	
16-20	722 <i>h</i>	
25	720 <i>i</i>	
2	1	727 <i>a</i>
14	725 <i>e</i>	
17	592	
38	485 <i>c</i>	
5	15	736 <i>a</i>
20	725 <i>e</i>	
6	3	772 <i>a</i>
7	43	645 <i>a</i>
55	772 <i>a</i>	
55-6	725 <i>h</i>	
8	16	485 <i>c</i>
19	594 <i>a</i>	
27	645 <i>a</i>	
32-5	772 <i>h</i>	
9	33	786 <i>a</i>
42	476 <i>a</i>	

This Index extends from 1436 to 1885 (printed 436-885).

ACTS			ROMANS			GALATIANS		
		PAR.			PAR.			PAR.
10	10	735 <i>b</i>	8	17	844	1	6	673 <i>d</i>
	25	645 <i>a</i>		35, 37	744 (iv)	2	4	884 <i>a</i>
	43	476 <i>a</i>	9	11	478		9	720 <i>c</i>
	48	485 <i>c</i>		17	722 <i>h</i>		16	474, 722 <i>i</i>
11	17	476 <i>a</i>		21	583 <i>a</i>		20	517, 744 (iv),
	24	772 <i>a</i>		32	478			(x)
	28	724 <i>b</i>		33	474	3	6	474
12	4	723 <i>c</i>	10	9-11	541		8, 10,	
	21	745 <i>a</i>		11	474, 722 <i>h</i>		22	722 <i>i</i>
13	41	507 <i>b</i>		14	474		27	475 <i>a</i>
14	2	708 <i>j</i>		21	501 <i>a</i>	4	10	648 <i>b</i>
	13	735 <i>b</i>	11	2	722 <i>h</i>		19	598 <i>b</i>
	17	853 <i>a</i>		6	478		20	735 <i>b</i>
	23	476 <i>a</i> , 692 <i>j</i>		32	722 <i>i</i>		30	722 <i>h</i>
16	19	710 <i>g</i>	12	21	771 <i>c</i>	5	1	725 <i>a</i>
	31	476 <i>a</i> , 507 <i>a</i>	13	1	569 <i>b</i> , <i>c</i>		12	709 <i>d</i> , 734 <i>b</i>
	34	692 <i>j</i>	14	3-22	714 <i>g</i>		13	717 <i>f</i>
17	3	692 <i>j</i>		4	725 <i>a</i>	EPHESIANS		
	22	725 <i>e</i>	15	24	604 <i>b</i>	2	4-5	744 (iv) <i>a</i>
	27	617, 804 <i>b</i>	16	5	722 <i>j</i>	3	10	569 <i>a</i>
18	12, 16,		1 CORINTHIANS				19	629
	17	745 <i>a</i>		1	13, 15	5	2	744 (iv)
19	4	476 <i>a</i>		22	479		8	715 <i>g</i> , 782
	5	485 <i>c</i>		2	11		25	744 (iv)
	32	504 <i>b</i>		4	5	6	12	569 <i>a</i>
	33	735 <i>b</i>		11	842	PHILIPPIANS		
20	28	720 <i>i</i>		5	3	1	14	744 (iv) <i>b</i>
21	30	710 <i>g</i>		6	12		19	763 <i>b</i>
22	19	476 <i>a</i>		19	740		29	474
	23	752 <i>a</i>		7	31	2	15	748 <i>a</i> , 749 <i>c</i>
23	13, 21	504 <i>b</i>		8	10	3	12	735 <i>f</i>
	35	814 <i>c</i>		9	1-5	4	13	744 (iv) <i>a</i>
24	11	645 <i>a</i>		18	570 <i>c</i>	COLOSSIANS		
25	6, 10,			2	475 <i>a</i>	1	4	475
	17	745 <i>a</i>		27	692 <i>j</i>		13	568, 569 <i>d</i> , 570 <i>e</i>
	27	724 <i>b</i>		11	18		16	569 <i>a</i>
26	19	501 <i>a</i>		12	13	2	5	475
27	12	504 <i>b</i>		13	2		9	772 <i>a</i>
	21	725 <i>e</i>		7	474 <i>a</i> , 507 <i>b</i>		10, 15	569 <i>a</i>
28	23	504 <i>b</i>		14	25		16	648 <i>b</i>
ROMANS				15	3-4	4	12	725 <i>d</i>
				5	560, 802	1 THESSALONIANS		
1	30	501 <i>a</i>		5-8	597 <i>b</i> , 716 <i>j</i>	1	9	727 <i>f</i>
2	1-27	714 <i>g</i>		6	504 <i>b</i>		2	7
	8	501 <i>a</i>		24	569 <i>a</i>	4	8	828 <i>a</i> , 832 <i>a</i>
	17	648		16	13		14	474 <i>a</i>
3	4	771 <i>c</i>		22	630-1, 728 <i>q</i>	5	5	715 <i>g</i> , 782-3
	20-8	478	2 CORINTHIANS			2 THESSALONIANS		
4	2-6	478		3	17	2	11, 12	474 <i>a</i>
	3	474, 722 <i>h</i>		11	32		16	744 (iv) <i>a</i>
	5, 24	474						
6	3	475 <i>a</i>						
	6	517						
7	19	772 <i>b</i>						

This Index extends from 1436 to 1835 (printed 436-885).

JOHANNINE VOCABULARY

II. ENGLISH

[For Synoptic and Johannine words not in this Index, see the English alphabetical lists in 1672—96 and 1707—28]

Aaron, "the holy one of God" 835 *a*
Abide 707; "abiding in" 659—60;
"abiding," higher than "believing"
547

Above, from, 707

Abraham, God's "friend" 596 *a*, 789 *a*,
790; his faith 472—8

Adders, deaf 614 *d*

Allusiveness, in Jn 438—9, 446; speci-
mens of 450—8, 762—3, 797, 804,
831

Alone, "the linen cloths alone" 804

Ambiguities, verbal 444—5, 529, and see
Index to "Johannine Grammar"

Annas 764

Aphesis, the sabbatical "release" 690

Apostles or Missionaries in the first
century 594 *a*

"Appeared to" or "was seen by"
(ὤφθη) 597 *b*

Apprehend (καταλαμβάνω) 735 *c*

Authority 562—94; "receiving author-
ity," explained by Origen 484

Baptism, baptizing 485, 487, 493

Baptist, see "John"

Begin (vb.), only once in Jn 674 *a*

Beginning (n.) 708 *d*

Beholding (θεωπέω) 597 foll., 723;
sometimes unintelligent 598

Belief or faith, not used by Jn as noun
467; Mk's doctrine of 467; meaning
of, influenced by Christianity 473;
"thy faith hath saved thee," unique
agreement as to, in the Triple Tradi-
tion 477; insignificance of "faith"
in the teaching of Epictetus 479;
a lower and a higher 505; inferior to
"knowledge" 559

"Believe" or "trust," a key-word in
the Fourth Gospel 463—561

Benefactor, a name assumed by several
Eastern kings 571

Blood and water, the fountain of 606

Bowing the head 451 foll.

Bread 699; "the true bread" 513

Break (bread) 675

Brother (metaph.), not used in Jn till
after the Resurrection 701; "the
brethren" 708; "my brethren"
748—9

Burial of the Lord, the, verbal differ-
ences as to 866 (i)—(iv)

Child 676; "authority to become chil-
dren of God" 579; "receiving little

This Index extends from 1436 to 1885 (printed 436—885).

- children" 698; "children of light" 782
- Coming, vbs denoting 630-9; the coming of the Lord 630 foll.; "come and see," a Talmudic formula 609; "He that cometh," a technical Jewish term 633; "thy king cometh" 634; s. also 624 *a*
- Compassion 677
- Cross, the, taking up, bearing etc. 792 *b*, 842; in connexion with "following" Christ 843
- Cry aloud 752 *a* foll.
- Darkness 710; degrees of 544
- Dative w. πιστεύω 470-90
- Deaf, the, not mentioned in Jn 614
- Debts, remission of, in the sabbatical year 462, 690; Mt. has "debts" for "sins" in the Lord's Prayer 462
- Destruction, parall. to "Judas Iscariot" 810 *a*; "the son of destruction" to be "destroyed" 591
- Devils, authority to cast out 580 *a*
- Diminutives, Jn's use of 736 *e*, 738
- "Disciple that Jesus loved, the" 744 (*x*); at Christ's tomb 600
- Double Tradition, defined 447 foll.
- Edition, a second, hypothesis of in Lk. 871 *a*
- Elenchos, the convicting Logos or Spirit 609 *a*
- Enemies, "a man's enemies shall be they of his own household" 792 *a*
- Enlightened, "those who were once enlightened" = "baptized" 485 *a*
- "Eternal," applied by Jn to nothing but "life" 705
- Euergetes* and *Kakergetes* 571
- "Eyes, lifting up the," symbolical 608
- Faith, see "Belief"
- Family of Heaven, the 698
- Father, divine 711
- Fear (*i.e.* worship) the Lord 643 *a*, 651
- Fellowship 619, 700
- Fire of coals 711
- Five Thousand, Feeding of the 512
- Flesh, metaph. 699; "all flesh" 592
- Following Christ 840-3
- Forgive, forgiveness 682; authority to forgive 575
- Free (adj.) 712; "I am free and a friend of God" 788 *a*
- Freedom 727 *g*; Epictetus on "freedom" and "slavery" 717 *g*
- Friend, "my friends" 775 *a*, 784; distinction between "friends" and "servants" 789-91; "a friend of Caesar" 788 *a*; "I am free and a friend of God" 788 *a*
- Galilaeans, the, described differently by Lk. and Jn 606 *a*
- Galilee, the sea of 811 *d*
- Glory, glorifying 712; in Jn, of a spiritual nature 439-90
- God, "knowing God," "not knowing God" 622
- Going, vbs denoting 652-64; "go and bear fruit" 659-60
- Golgotha 807
- "Government, the," Jewish traditions on 570
- Greater, of persons 683
- Greek, classical, fails to represent Semitic traditions about trust in God 470; low-class 732, 736, 737
- "Grow in the understanding of God" 627
- "Hating one's own life" 450, 713 *f*, 761, 792 *a*
- Head, "bow the head," meaning of 451 foll., 839
- Hearing, the Johannine and the Synoptic view of 612
- Heaven, the opening of 530 *b*, 866 (*iv*)
- Hebrew, "believing" or "trusting," meaning of, in Hebrew 469-71

Hell, "destroying in hell," parallel to "casting into hell" 566

Hillel, abrogated the Remission of Debts 462, 690

"Holy One of God, the," 835

Hosanna 807

Household, "they of his own household," Heb. "men of his house," Syr. "sons of his house," = "friends" 787

I AM [HE] 522

"Israelite, an" 727 *l*

"Jews, the," the term how used in Jn 647, 713

John, St, the Baptist 482

John, St, the Evangelist, see "Johannine Grammar" Contents, *passim*, and, in Index, "Allusiveness," "Ambiguity," "Emphasis," "Metaphor," "Mysticism," "Narrowing down," "Quotation"

"Joseph, son of" 776-8

Jubilee, the, = the Sabbatical Year 690 *b*
Judas Iscariot, parall. to "destruction" 810 *a*

Judging, judgment 714; not in Triple Tradition 714 *d*; "judgment," not used by Mk 585; "day of j." not mentioned in Jn 585 *a*; "authority to do judgment" 581-5

"Judgment seat, a" or "the" 745

Kingdom, antithesis between k. and "authority" 568; "the k. of God, of heaven" 685 *a*

Knowing, vbs denoting 621-9

"Law, your" 715

Life, "hating one's own life" 450, 713 *f*, 792 *a*; "authority to lay down one's life" 594

Light, children (or sons) of 782; the Light of the world 743

Logos, the, described by Philo as "standing" 725 *g*

Look, "stoop (?) and look in" 798

Loosing the shoe 833 *d*

"Lord, the," meaning "Jesus" 779 foll.

Love, different words for 436, 596, 716, 728 *m-p*; the n. not used by Mk 697

Luke, a compiler of traditions in various styles 758; hypothesis of a second edition in his gospel 871 *a*; his view of "authority" 565-71; avoids *ἐπάγω* 653; Jn differs from 606 *a*, 778; where Lk. omits, Jn intervenes 792

Manifest (vb) 716

Maran atha 630-1

Mark, his doctrine of belief or faith 467

Marvel (see "Wonder") rebuked by Jesus 673 *a*

Mary Magdalene at Christ's tomb 601

Meant (*ἐλεγε*) 491 *a*

"Meek," an epithet om. by Jn in quoting Zechariah 456

Metaphors, Johannine 699, 867

Midst, "standing in the midst," used of Jesus 793-7

Might, mighty 686; "mighty work" 686 *e*

"Minister" and "slave," apparently used by Mk as parallel terms 717 *g*

"Multitude, the great" 739-40

Name, the, believing in 493

"Narrowing down" 481

Nathanael, his profession of belief 488; the calling of 671 *b*

"Nazareth where he was brought up" 778

Nicodemus, the dialogue with 493-6; "a ruler of the Jews" 765 *a*

Night (metaph.) 718

"Nos qui cum eo fuimus" 802 *a*

"Now," different meanings of 719

"Own, his" 720

- Parable, see "Proverb"
- Paraclete, the 720
- Paul, St, his view of "belief" 475, 478
- Perfect belief, knowledge etc. 629
- Peter, St, at Christ's tomb 600
- Phantasm, phantom, or spirit 813 *a*
- Praetorium, not in Lk. but in Acts 814 *c*
- Praying (προσεύχουαι) not mentioned by Jesus in Jn 649
- Prepositions in the Four Gospels 881-5
- "Privately," not used by Jn of Christ's teaching 672 *b*
- "Proverb" and "parable" 721
- "Qui cum eo fuimus" 802 *a*
- Quotation, Johannine, of Zechariah, inaccurate 456, 757; from Scripture, how introduced 722 *h*
- Rebelling 502
- Receiving (persons) 689, 721; "receiving little ones" 829
- Recognising 629 *a*
- "Reigning with Christ" 844
- Rejection, Mk, Lk., and Jn on 823 foll.
- Remission of sins 690
- Resurrection, Christ's, revealed differently to different persons 600
- "Retaining sins" 721
- Revelation, "God revealed Himself by degrees" 600 *a*
- Righteous, only once in Jn 668; applied to God 691 *c*
- "Rising again," an ambiguous term 529
- Sabbatical Year, the 690 *b* foll.
- Salim 721
- Samaritan Woman, the, dialogue with 647-51
- Scripture, "believing the s." 491-2; "another s." 722; "the s.," "this s." 722; "the scriptures" 722
- "Sea of Galilee, the" 811
- Seeing, vbs denoting 597-611, 723; Philo on Gen. i. 31, "God saw (εἶδεν) his works" 611 *a*
- Sending, vbs denoting 723; "He that sent me" 723
- Serpent in the Wilderness, the 495, 517
- Servant 723; bondservant 785; distinction between "servants" and "friends" of God 704, 789-91
- "Signs," i.e. miracles 521
- Simon, father of Judas Iscariot 794 *c*; Simon, in Heb. confusable w. "those with us" 802 *a*
- Sing, Christ singing 794
- Single Tradition, defined 447
- Sins, remission of 690; Mt. substitutes "debts" for "sins" in the Lord's Prayer 462
- "Slave" and "Minister," used by Mk as parallel terms 717 *g*
- Sleep, "He giveth unto his beloved in sleep" 515
- "Son of man" 525 *a*, 639 *a*, 704; the Eldest Son "looking at the Father's acts" 607; Sons of Light 782
- "Spirit, a," = phantasm, or phantom 813 *a*; a spirit or messenger, in Epicuretus 727 *o*
- Spirit, the, "the Spirit of truth" 730 *i*, 727 *p*; Spirit or wind, πνεῦμα 655
- Standing, applied to Jesus 725, 793-7; to God, Wisdom etc. 725 *g*
- Stretching out the hands 693
- Stumbling 545-6
- Synonyms, see note on next page
- Talmud, the, on authority 569 *c*, 570 *a*
- Testimony, see "Witness"
- "The Lord (Jesus)," in narrative 779
- Tradition, see Double, Single, and Triple Tradition
- Transliteration 728 *i*,₂
- Triple Tradition, defined 447; does not agree in a single saying of Christ using the verb "believe" 477

Trouble 727; "freedom from trouble" in Epictetus 706, 727 <i>c</i>	Water 699
True, truly, truth 727; "knowing truth" 703	Wind or Spirit, πνεῦμα 655
Trusting or believing 469-78	With, "those with us," confusable in Heb. w. "Simon" 802 <i>a</i>
Truth, see "True"	Witness 696; believing witnesses 522; witness=testimony 703
"Twelve, the," how mentioned by Jn 671 <i>b</i>	Wonder, in a bad sense 671 <i>a</i> , 673 <i>a-e</i> ; "I saw and wondered," a phrase used by Greek tourists 673 <i>e</i>
Understanding (God or man) 624-9; implies sympathy 626	Worshipping 640-51; different from "prostration" 643; "we worship that which we know" 647
"Verily" and "Verily verily" 696 <i>a</i>	
Vine, metaphor of the 660	

This Index extends from 1436 to 1885 (printed 436-885).

Addendum on "Synonyms"

By "synonyms" are meant (1595) "words so far alike that at first the reader may take the thought to be the same, though it is always really different." A more exact term—if it were English—would be "*homoionyms*." Strictly speaking, some might say that *there are no "synonyms" in John*, i.e. no words that convey precisely the same shade of meaning.

JOHANNINE VOCABULARY

III. GREEK

[The main object of this Index is to guide the reader to some paragraph in "Johannine Vocabulary" where a characteristic Johannine word is mentioned or discussed. It does not contain e.g. ἄρτος, σὰρξ, or ὕδωρ, because these words are not characteristically Johannine. But "bread," "flesh," and "water," in the English Index, will guide the reader to passages illustrating the Johannine characteristic use of these common words.

For conjunctions, prepositions, pronouns etc., the reader is referred to Index III. of "Johannine Grammar."]

Ἄβραάμ 851
 ἀγαθός 682
 ἀγαλλιᾶν 851
 ἀγανακτέω 684
 ἀγαπᾶν and φιλέω 436, 596, 716, 728 π—γ, 744 (i)—(xi)
 ἀγάπη 716, 851
 ἀγαπητός 674
 ἀγγελία 620
 ἀγγέλλω 885 (ii)
 ἄγγελος 672
 ἀγιάζω 835 α, 851
 ἅγιος, ὁ ἅ. τοῦ θεοῦ 835
 ἀγρίωζω 885 (ii)
 ἀγωνίζομαι 764
 ἀδελφός, οἱ ἀδελφοί 708, ἀδελφός σου 851
 ἄδης 851
 ἀδικία 764
 ἀθετέω 823-32
 αἰγιαλός 750
 αἰών 707
 αἶρω, ἁ. ὁφθαλμοῦς 608, ἁ. σταυρόν 792 β
 αἰών 672 α, εἰς τὸν ἁ., εἰς τοὺς ἁ. 712 δ, 728 κ
 αἰώνιος 710, 715
 ἀκάθαρτος 695
 ἀκάνθινος 734, 808 α

ἀκούω, w. accus. and w. gen. 614 α—ε
 ἀκυρώ 824 α
 ἀλήθεια 727
 ἀληθής 727, 810, δ. and ἀληθινός 727 η—ι
 ἀληθινός 727, 764, δ. and ἀληθής 727 η—ι
 ἀληθῶς 727
 ἀλιεύω (Jn xxi. 3) om. in 885 (ii)
 ἀλλά 708, ἀλλ' εἰς and ἄλλος 756
 ἄλλομαι 885 (ii)
 ἄλλος, and ἀλλ' εἰς 756
 ἀλλότριος 851
 ἀλόη 885 (ii)
 ἁμαρτάνω 852
 ἁμαρτία, ἀφεςαῖς ἁμαρτιῶν 690
 ἁμαρτωλός 693
 ἁμῆν 696
 ἁμνός 885 (ii)
 ἁμπελών 696
 ἀναγγέλλω 616, 620
 ἀναγινώσκω 689
 ἀνάκειμαι 689 δ
 ἀνακλίνω 689
 ἀναπίπτω 689 δ
 ἀνάστασις 529 c

ἀνατρέπω 885 (ii)
 ἀναχωρέω 810
 ἀνεμος 696
 ἀνέρχομαι 885 (ii)
 ἀνθρακιά 711
 ἀνθρωποκτόνοι 885 (ii)
 ἀνίημι 752 β
 ἀνίστημι tr. 721, intr. 673
 ἄνρας 764
 ἀνοίγω 852, 866 (iv)
 ἀντιλέγω 764
 ἀντλέω 710
 ἄνω, -θεν 707
 ἄξιος 852
 ἀπαγγέλλω 616, 675
 ἀπαρτέομαι 679
 ἀπειθέω 501, 885 (ii)
 ἀπέχω 679
 ἀπιστέω, -ία, -οι 681
 ἀποβαίνω 763-4
 ἀποδίδωμι 687
 ἀποσυνήσκω 710
 ἀποκαλύπτω 733 α, 852
 ἀποκρίπτω 709 δ, 734
 ἀπόκρισις 765
 ἀπολύω 679
 ἀπορέω 832
 ἀποστέλλω 723 δ
 ἀπόστολος 672

This Index extends from 1436 to 1885 (printed 436—885).

ἀποσυνάγωγος 726
 ἄπτομαι 695
 ἀπώλεια 810
 ἄρα 695
 ἄραφος 885 (ii)
 ἀργύριον 686
 ἀρεστός 885 (ii)
 ἀριθμός 765
 ἀριστάω 765
 ἀρκέω 852
 ἄρνιον 885 (ii)
 ἀρπάζω 750
 ἄρτι 719, 750
 ἀρχή 708, 810
 ἀρχιτρικλινος 885 (ii)
 ἀρχομαι 674
 ἄρχων 765, 852
 ἄρωμα 832
 ἀσθένεια 679 *d*, 724, 853
 ἀσθενέω 724
 ἀσθενής 724, 750
 ἀτιμάζω 832
 ἀταραξία 727 *c*
 αὐξάνω 684
 αὐτόματος 515 *a*
 ἄφεσις 682, *d*. ἁμαρτιῶν 690
 ἀφήμι 682; *d*. φωνήν, 752 *e*
 ἀφοράω εἰς 475
 Βαθύς 765
 βαῖον 885 (ii)
 βάλλω, βεβλημένη 834 *a*
 βαπτίζω 485 *c*
 βάπτισμα 673
 βαπτιστής 673
 βάπτω 765
 βασιλεία 685
 βασιλικός 885 (ii)
 βαστάζω στανυόν 792 *b*
 Βηθανία... πέραν τοῦ Ἰορδάνου 708
 Βηθζαθά, *v.r.* Βηθσαιδά etc. 708
 Βηθλεέμ 853
 βῆμα 745, 750
 βιβρώσκω 885 (ii)
 βίος 694
 βλασφημέω, -ία 674
 βλέπω 600, 607, 723
 βοάω 752 *c*
 βουλεύομαι 766
 βοῦς 766
 βραχίων 766
 βραχύ 766
 βρέφος 676
 βροντή 734

βρώσις 746, 750
 Γαββαθά 712
 γαζοφυλάκιον 832
 γαμέω, -ος etc. 686, 853
 γάρ 712
 γε 853
 γέεννα 683
 γείτων 766
 γεμίζω 832
 γενεά 682
 γενετή 885 (ii)
 γεννάω 708
 γέρων 885 (ii)
 γεωργός 684
 γηράσκω 885 (ii)
 γίνομαι 734, *γ.* and *ἦν* 734 *c*
 γινώσκω 621-9, 715, 738 *a*
 γλωσσόκομον 885 (ii)
 γνωρίζω 766
 γνωστός 767
 γογγύζω 639 *b*, 718, 853
 γογγυσμός 718
 Γολγοθά 810
 γράμμα 767
 γραμματεὺς 692
 γραφή, sing. and pl. 692, 722
 γράφω, τὸ γεγραμμένον τοῦτο 722 *c*
 γρηγορέω 696
 γυνός 810
 γυνή (wife) 696
 Δαιμονίζομαι 679
 δαιμόνιον 679
 δακρύω 885 (ii)
 Δανειδ 679
 δεξιός 691
 δέομαι 853
 δεῦτε 810
 δέχομαι 689, 721 *f*, 825-31
 δέω 866 (iii)
 διά 692 *a*, διά τινα 652 *b*, 884 *ab*
 διάβολος 665 *a*, 854
 διαγογγύζω 689 *b*
 διάγω 794 *a*
 διαδίδωμι 767
 διαζώννυμι 712
 διακονέω 717
 διάκονος 717, 810
 διακρίνω 734
 διαλογίζομαι, -ισμός 689
 διαμερίζω 679
 διασπορά 713 *b*, om. in 885 (ii) *a*

διατρίβω 885 (ii)
 διδακτός 885 (ii)
 διδάσκαλε (voc.) 694
 Διδυμός 710
 διεγείρω 832
 δίκαιος 691, 727 *f*
 δικαιοσύνη 854
 δικαιοῦς 854
 διψάω 750
 διώκω 854
 δόλος 811
 δόξα 712
 δοξάζω 712
 δουλεύω 854
 δοῦλος 717 *f*, 723, 790 foll.
 δύναμις 669, 686
 δυνατός 686
 δώδεκα, οἱ δ. 695
 δωρεά 885 (ii)
 δωρεάν 746, 751
 δῶρον 682
 Ἐαυτοῦ, -ῶν 720 *f*
 Ἑβραϊστί 713
 ἐγγίζω 687
 ἐγγύς 718
 ἐγώ and εἰμί 713
 ἔθνος 687, 718
 ἔθνος 767
 εἶδον 610-11, ἰδεῖν 609, ἰδών 599
 εἶδος 767
 εἰμί 707, 713, *ἦν* and ἐγένετο 734 *c*
 εἰρήνη 854
 εἰς for ἐν 884, *w.* βαπτίζεσθαι 475 *a*, *w.* πιστεῦν 470 foll.
 εἰς? ἀλλ' εἰς read as ἄλλος 755
 εἰσάγω 767
 εἰσερχομαι, parall. to προσέρχ. 801 *a*, *b*
 ἑκατοντάρχης 676
 ἐκβάλλω (δαιμόνια) 679
 ἐκδύω and ἐνδύω 806
 ἐκεῖ 527 *a*
 ἐκκεντέω 885 (ii)
 ἐκλέγομαι 709, 833
 ἐκλεκτός 676
 ἐκμάσσω 762, 768
 ἐκνεύω 885 (ii)
 ἐκτείνω χεῖρα(s) 693
 ἐκχέω 751 *b*
 ἐλαίων (al. -ῶν) 687
 ἐλαττός 885 (ii)
 ἐλαττων 885 (ii)
 ἐλαύνω 833

ἐλέγχω 855
ἐλέω 677
ἐλεημοσύνη 855
ἐλεος 677, 727 n., 855
ἐλεύθερος 712, 751
ἐλευθερώ 712
ἐλιγμα 885 (ii)
ἐλκύω 710
Ἑλλήνες, -ιστί 713
ἐλπίζω 855
ἐμαυτοῦ, -ὄν 718, 855
ἐμβριμάομαι 713, 811
ἐμός 718
ἐμπαίζω 686
ἐμπίμπλημι 768
ἐμπόριον 885 (ii)
ἐμπροσθεν 681 a
ἐμπτύω 693
ἐμφανίζω 597 b, 716, 751
ἐμφυσάω 885 (ii)
ἐν 881-2, w. πιστεύω
470, 480
ἐνδύω 689, ἐ. and ἐκδύω
806
ἐνειλέω 866 (i) foll.
ἐνεκα 692, 884
ἐνθάδε 768
ἐνιαυτός 768
ἐγκαίνα 885 (ii)
ἐνταφιάζω 734 c, 751
ἐνταφιασμός 732, 734
ἐντεύθεν 768
ἐντυλίσσω 855, 866 (i)
foll.
ἐνώπιον 768
ἐξάγω 833
ἐξέρχομαι 637 a
ἐξεστίν 594 a, 685
ἐξετάζω 751
ἐξηγέομαι 769
ἐξομολογέομαι 678
ἐξουσία 562-94
ἐξουσιάζω 570 b
ἐξυπνίζω (Jn xi. 11) om.
in 885 (ii)
ἐορτή 711
ἐπαίρω 855
ἐπαιτέω 737 a
ἐπάρατος 885 (ii)
ἐπαύριον 811
ἐπειτα 769
ἐπενδύτης (Jn xxi. 7) om.
in 885 (ii)
ἐπερωτάω 672
ἐπί 884, πιστεύω ἐ. 470-
77
ἐπίγειος 885 (ii)
ἐπιγινώσκω 685

ἐπιθυμία 833
ἐπικεῖμαι 769
ἐπιλέγομαι 885 (ii)
ἐπιστρέφω 695
ἐπισυνάγω 682
ἐπιτίθημι, v.g. περιέθηκαν
805
ἐπιχρῶ 885 (ii)
ἐπουράνιος 885 (ii)
ἐπτά, ἐπτάκις 692
ἐραυνάω 885 (ii)
ἐργάζομαι 513, 728
ἐργον 728
ἐρμος 679, 728
ἐρμηνεύω 713, 728 I₂
ἐρχομαι 630-9, ἐρχομαι
and ἦλθον 624, ὁ ἐρχο-
μενος 633, ἐλήλυθα
637 a, ἐλήλυθεν ὥρα,
ἐρχεται ὥρα 639 a—b
ἐρωτάω 708
ἐσθίω 680
ἐσχατος 685, ἐ. ἡμέρα 715
ἐτερος 687, 856
ἐτοιμάζω, ἐτοιμος 688
εὐαγγελίζομαι, εὐαγγέλιον
670, 682
εὐδοκέω, -ία 696
εὐθέως 693
εὐθύνη 885 (ii)
εὐθύς (adv.) 693
εὐλογέω, εὐλογητός 674
εὐνοέω 714 c
Ἐφραίμ 710
ἐχθές 885 (ii)
ἐχθρός 680, 792 a, 856
ἐχω 796 a
ἐως conj. 735, prep. 884

Ζῆλος 885 (ii)
ζήτησις 885 (ii)
ζωή 715
ζώννυμι 712
ζωοποιέω 716

Ἡ 647 c
ἡγεμῶν 682
ἦθελον etc. s. θέλω
ἦκω 637 a, 856
Ἡλίας 680
ἡλικία 856
ἦλος 885 (ii)
ἦπερ 647 c

Θάλασσα 811
θάνατος 710
θανατώ 679
θαρσέω 811

θαυμάζω 671 a, 678 a—c
θαυμαστός 811
θεάομαι 604, 723, 856
θέλημα 728
θέλω, ἠθέλων, -ῃσα, -α
785 b, c
θεός, ὁ 427 a
θεοσεβής 885 (ii)
θεραπεύω 683
θερίζω 856
θερμαίνωμαι 735
θεωρῶ 598 foll., 723
θήκη 885 (ii)
θλίψις 811
θρέμμα 885 (ii)
θρηνέω 857
θυγάτηρ 678
θυρωρός 735

Ἰάκωβος 684 d
ἰάομαι 683
ἰδε 674, 812
ἰδεῖν 609-11, s. εἶδον
ἰδοὶν 720, κατ' ἰδίαν 672,
οἱ ἴδιοι and τὰ ἴδια 720 d;
(τις) τῶν ἰδίων 630

ἰδοῦ 674
ἱερεῖς 688
Ἱεροσολυμίται 735

ἱκανός 683
ἱμάς 883
ἱματισμός 769

ἵνα 726

Ἰουδαίος 713
Ἰούδας, οὐχ ὁ Ἰσκαριώτης
714

Ἰσραήλ 684

Ἰσραηλείτης 713
ἰσθῆναι 725, σταθῆναι and
στῆναι 725 b—e, ἐστῶς
of God 725 g, ἑστη eis
μέσον or ἐν μέσῳ, of
Jesus 793 foll.

ἰσχυρός, ἰσχύς, ἰσχύω 686,
693

Ἰωάννης (Peter's father)
714

Ἰωσήφ (Mary's husband)
857

Κάγῳ 857
καθαίρω 885 (ii)
καθαρίζω 676
καθαρισμός 833
καθαρός 857
καθέζομαι 857
καθεῖδω 693
Καίάφας 857

καίρος 695
καίω 858
κακῶς ἔχων 679
κάλαμος 689
καλέω 675
Κανά 709
κατά 884, κατ' ἰδίαν 688
καταβολή 858
κατάγνυμι 751
κατάκειμαι 834
κατακλίνω 689
κατακρίνω 677
κατακυριεύω 570
καταλαμβάνω 735
καταλύω 679
κατανοέω 800 *a*
κατεξουσιάζω 570
κατηγορία 885 (ii)
κατοικέω 858
Κέδρων (τῶν) 885 (ii)
κείμει 858
κειρίλα 885 (ii)
κεντυρίων 676
κερδαίνω 682
κέρμα 686, 885 (ii)
κερματιστής 885 (ii)
κεφαλῇ, *s. κλίνω*
κήπος 769
κηπουρός 885 (ii)
κηρύσσω 688
Κηφᾶς 709
κλάδος 674
κλάω 675
κλείω 858
κλέπτω 858
κλήμα 674, 885 (ii)
κληρονομέω, -ία, -ος 684
κλίνω 858, κλίνω κεφαλῇν
451-8, 462, 839
Κλωπᾶς 885 (ii)
κοιμάομαι 693, 853
κοιμησις 835 (ii)
κοινός 677 *b*
κοινῶ 677
κοινωνία 700 *a*
κόκκος 692 *h*
κολάζω 723 *c*
κόλασις 723 *c*
κολλυβιστής 812
κόλπος 769
κολυμβήθρα 720
κομψότερον ἔχειν 885 (ii)
κοπιᾶν 859
κόσμος 728
κράβαττος 673, 736
κράζω 752 *a-f*
κρατέω 691, κ. ἀμαρτίας 721
κραυγάζω 752 *a-f*

κρίθινος 708
κρίνω 677 *d*, 714, 859
κρίσις 859
κρύπτω 859
κτήματα 694
κυκλῶ 770
κύπτω, forms of 799 *c*
κυριεύω 570
κύριος (ὁ), of Jesus 770
κωφός 679

Λαγχάνω 770
Λάχαρος 770
λάθρα 752
λαλέω 724
λαλιά 752
λαμβάνω 689 *c*, 721, 735 *f*,
λ. σταυρόν 792 *b*
λαμπάς 746, 752
λαός 688, parall. to ὄχλος
733
λατρεία 885 (ii)
λέγω *hist. pres.* 804 *a*,
ἐλεγε 491 *a*
λέντιον 885 (ii)
λέπρα, -ός 685
Λευεΐτης 770
λιθάζω 726
λίθινος 885 (ii)
λιθοβολέω 859
λιθόστρωτος 885 (ii)
λίτρα 885 (ii)
λογίζομαι 770
λόγος, *s. Joh. Gr. Index*
λόγχη 752
λοιδορέω 885 (ii)
λούω 728
λύκος 859
λυπέομαι 727 *c*, 812
λύπη 771
λύχνος, -ία 685
λύω 679 *b*

Μαίνομαι 885 (ii)
μακάριος 859 *c*
Μάλαχος 885 (ii)
μανθάνω 812
μάννα 717
Μάρθα 717, 771
Μαριά(μ) (the mother of
Jesus) 686
Μαριά(μ) (sister of Laza-
rus) 771
μαρτυρέω 703, 726, 859
μαρτυρία 695 *b*, 726, 834
μαρτύριον 695, 726
μάρτυς 696, 726
μᾶστιξ (disease) 692

μάχομαι 885 (ii)
μέγας 683
μεθερμηνέω 728 *I*₂, 812
μεθύω 752
μείζων, of persons 638
μένω 707
μερίζω 679
μέριμνα 676
μέρος 860
μέσος, *s. ἴστημι*, 793 foll.
μεσός 885 (ii)
Μεσσίας 717
μεστός 753
μεταβαίνω 860
μετανοέω, -οια 691
μεταξύ 860
μετροπότης (Jn ii. 6) om. in
885 (ii)
μηδεὶς 885
μήποτε 885
μηνύω 771
μιαίνω 885 (ii)
μικρόν (*adv.*) 716, 812
μικρός 686
μυμνήσκομαι 721 *i*, 860
μίσω 713
μισθός 691
μισθωτός 736
μηνημονεύω 721
μονή 707
μονογενής 771
μόνος, τὰ ὁθόνια μόνα 804

Ναζωραῖος 860
Ναθαναήλ 718
νάρδος 736
νεύω 885 (ii)
νεφέλη 676
νήπιος 676, 860
νηστεύω, νηστεία, νήστις
681
νικάω 771
Νικόδημος 718
νικτήρ 885 (ii)
νίπτω 728, 813
νοέω 813
νομή (Jn x. 9) om. in
885 (ii)
νόμος 715, 860
νόσος 679, 724 *a*
νύμφη 860
νῦν 719
νύξ 718
νύσσω 753

Ξύλον 885 (i)
Ὁδηγέω 861

δοκιπορία 885 (ii)
 δόξ 696
 δῶ 885 (ii)
 δόδιον 716, 772, 804
 οἶδα 621-9, 716
 οἰκία 684
 οἰκοδομήτης 684
 οἰκοδομέω 676
 οἶκος 684
 οἶμαι 885 (ii)
 οκτώ 772
 ὁμνῶ 694
 ὁμοιοι 861
 ὁμοῖω 686
 ὁμολογέω 678 *a*, 861
 ὁμοῦ 727
 ὁνάριον 885 (ii)
 ὄνομα 553 *a*, πιστεύω εἰς
 τὸ θ. 483
 ὄνος 861
 ὄντως 834
 ὄπλον 885 (ii)
 ὄπως 695
 ὄρασις 601
 ὀράω 601, 605-6, 723,
 ὥφθη 597 *b*
 ὀργίζομαι 861
 ὄρκος 687
 ὀρφανός (Jn xiv. 18) om.
 in 885 (ii)
 ὀσμή 885 (ii)
 ὀστέον 861
 ὅστις 885
 ὅτε 775 *c*
 ὅτι 726, πιστεύω θ 476
 οὐαί 696
 οὐ μόνον 753
 οὖν 883, 885
 οὕτω 719
 οὗ 680, 866 *c*
 οὐχί 861
 ὀφείλω 861
 ὀφθαλμοὺς αἶρω 608
 ὄχλος and λαός 739, ὁ θ.
 πολὺς 739-40
 ὀψάριον 712
 ὀψία 813
 ὀψις 885 (ii)

Παιδάριον 736 *c*, 885 (ii)
 παιδίον 676
 παῖς 862
 παλαιός 687
 παρά 885
 παραβαίνει 824 *a*
 παραβολή 669, 687, 721 *a*
 παράγω 687, 813
 παράδοσις 695

παρακαλέω 674
 παρακλήτοι 720
 παρακύπτω 600, 726, 772.
 798-804
 παραλαμβάνω 689 *c*, 735 *f*,
 781 *a*
 παραμυθεομαι 885 (ii)
 παρατίθημι 692
 παραχρήμα 683, 862
 πάρεμι 862
 παρέρχομαι 631, 687, 735 *c*
 παροιμία 669, 721
 παρρησία 744 (xi) *a*, (ἐν)
 π. 712, 719
 πάσχω 694
 πατήρ 711
 πεινώ 684
 πειράζω, -ασμός 695
 πέμπω 723, ὁ πέμψας (με)
 723 *c*
 πενθερός 885 (ii)
 πενήκοντα 834
 πέραν τοῦ Ἰορδάνου 714,
 813
 περὶ 885, οἱ π. Πέτρον
 802 *a*
 περιάπτω 711 *f*
 περιβάλλω 676, 806 *a*
 περιδέω 885 (ii)
 περίσσημι 885 (ii)
 περιπατέω 656
 περισσός 753
 περιτέμνω 772
 περιτίθημι 609, 813. περι-
 ἔθηκαν v.t. for ἐπέθηκαν
 805
 περιτομή 709
 πέτρα 691
 πηγὴ 736
 πηλός 709
 πῆχυς 862
 πιάζω 723
 πιπράσκω 808, 814
 πιστεύω pp. xi-xii,
 463-561, 681, perf.
 472, 519, 629
 πιστικός 736
 πίστις 478 *c*, 681, π. θεοῦ
 467
 πιστός 681, 736 *d*, 862
 πλεῖων 504 *b*
 πλέκω 809, 814
 πλευρά 753
 πληθός 834
 πληρὴς 772
 πληρώμα 814
 πλησίον 687
 πλοῦσιον 736

πλούσιος 691
 πλοῦτος 691
 πνεῦμα 655, 720 *k*, ἐνε-
 βρμήματο τῷ π. 811 *b*
 πνῶ 862
 πόθεν 728
 ποιέω 513, 772
 ποιμαίνω 862
 ποίμνη 862
 πολλαίς 814
 πολὺς, ὁ ὄχλος π. 739-40
 πολῦτιμος 753
 πορεύομαι 682-64
 πορεύει 814
 πορφύρεος 885 (ii)
 πόσις 885 (ii)
 πόσος 683
 πότερον (Jn vii. 17) om. in
 885 (ii)
 ποτήριον 678
 ποῦ 728
 πραιτώριον 809, 814
 πράσσω 772
 πρεσβύτεροι 680
 πρὸ, π. μικροῦ 799 *b*, π.
 προσώπου 681 *a*, π.
 τοῦ (inf.) 863
 προάγω 682
 προβατική 885 (ii)
 προβάτιον 885 (ii)
 πρόβατον 723
 προέρχομαι 682
 προπορεύομαι 682
 προστατέω 885 (ii)
 προσαίτης 737
 προσέρχομαι 649, 677,
 801 *a-b*
 προσευχή 688
 προσεύχομαι 649, 688
 προσκύπτω 863
 προσκυνέω 640-51
 προσκυνήτης 885 (ii)
 προσφάγιον 796 *a*, 885 (ii)
 πρόσωπον, πρὸ π. 681 *a*
 πρότερον, (τό) adv. 708
 προτρέχω 773
 πρόφασις 834
 πρῶι 815
 πρῶτα 754
 πρῶτος 682
 πτέρνα 885 (ii)
 πτύσμα 885 (ii)
 πτύω 693 *d*, 737
 πτωχός 688
 πυνθανομαι 863
 πῦρ 682
 πῶλος 677
 πωρῶ 737

Ῥαββεὶ 694 *c*, 815
Ῥαββουεὶ 694 *c*, 737
ῤάπισμα 737
ῤέω 885 (ii)
ῤωμαῖοι, αἰστί 721

Σαδδουκαῖος 692
Σαλείμ 721
Σαμαρεῖτης 863
Σαμαρεῖτις 885 (ii)
Σαμαρία 773
Σατανᾶς 692
σεισμός 680
σημαίνω 724
σημειῶν 669
Σιλωάμ 773
Σίμων (father of Judas Iscariot) 724
Σιών 754
σκανδαλίζω, -ον 545, 694
σκέλος 885 (ii)
σκηνοπηγία 885 (ii)
σκηνόω 885 (ii)
σκληρός 754
σκορπίζω 863
σκοτία, -ος 710, 863, 864
σμίρνα 746, 754
Σολομών 864
σουδάριον 773
σοφία, -δς 696, 864
σπεῖρα 809, 815
σπεῖρω 693
σπέρμα 692
σπλαγχνίζομαι 677
σπύργος 815
σπύρος 692
στάδιος 864
στυρός, -δω 678, 792 *δ*
στέφανος 815
στήθος 773
στήκω 725, 737
στοά 885 (ii)
στόμα 864
στρέφω 864
σύ 726
συγγενής 773
συλλέγω 864
συμφέρω 754
συναγωγή 682 *f*
συναγωγή 694
συναλλίζομαι 794 *a*
συνανάκειμαι 689
συνεισέρχομαι 885 (ii)
σύνεσις, συνετός 695, 865
συνέχω 834 *a*
συνήθεια (Jn xviii. 30) om. in 885 (ii); see 2464 *δ*
συνήμη 695
συνμαθητής 885 (ii)

συνσταυρόω 678, 817 *c*
συντίθεμαι 774
σύρω 885 (ii)
Συζάρ 726
σφραγίζω 754
σχίζω 866 (iv)
σχίσμα 815
σχονίον 885 (ii)
σώζω 692
σώμα 674
σωτήρ 774
σωτηρία 774

Ταπεινός, -ός 865
ταράσσω 727
τάχειον 885 (ii)
ταχέως 774
τε 865
τεκνίον 676 *a*, 885 (ii)
τέκνον 676
τελείωω 774
τελέω 865
τέλος 680
τελώνης 689
τέρας 816
τεταρταῖος 885 (ii)
τετράμηνος 885 (ii)
τηρέω 714, 816
Τιβεριὰς 726
τιθημι 659 *a*, *τ*. ψυχὴν 715
τίκτω 865
τιμὴ 746, 755
τίτλος 885 (ii)
τότε 695
τριάκισιοι 738
τρίτον, ἐκ τρίτου 695, (τὸ) τρίτον 834
τρίτος 695
τροφή 865
τρώγω 680 *δ*, 710, 755
τύπος 885 (ii)
τυφλόω 885 (ii)

Ῥγιῆς 728, 816
ὕδρια 885 (ii)
ὕδωρ 728, 834
ὕμεις 728
ὕμετερος 774
ὕπαγω 652-64, 713, 816
ὕπανησις 755
ὕπαρξις θεοῦ 476 *δ*
ὕπαρχοντα, τά 694, 865
ὕπερ 692 *a*, 885
ὕπηρέτης 719
ὕπνος 865
ὕπὸ 885
ὕπὸδεγμα 885 (ii)
ὕποκρίνομαι, -κρισις, -κρι-
τής 684
ὕπομνήσκω 775

ὕσωπος 885 (ii)
ὕστερον 866
ὕφαντός 885 (ii)
ὕψιστος 683
ὕψω 711 *c*, 866

Φαγεῖν 680 *δ*
φαίνω, ἐφάνη 749 *c*, 885 (ii)
φανερὸς 686
φανερῶ 597 *δ*, 716, 738
φανερῶς 738
φανός 885 (ii)
φαῦλος 885 (ii)
φεύγω 682
φιλέω and ἀγαπάω 436, 595-6, 716 *d-f*, 728
m-q
φιλία 716 *f*
Φίλιππος 720
φίλος 775, 866
φοβέομαι 643 *a*, 681
φύβος 681
φούιξ 885 (ii)
φορέω 755
φραγγέλιον 885 (ii)
φρέαρ 775
φρόνιμος 866
φυλακή 688, 696
φωνέω 752 *c*
φῶς 715, 866, φ. κόσμου 748
φωτίζω 435, 775

Σαμαί 885 (ii)
χάρις 775
χείμαρρος 885 (ii)
χειμών 816
χιλιαρχός 738
χολάω 885 (ii)
χορτάζω 692
χωλός 685
χωρέω 816
χωρίον 816

Ψεῦδος 885 (ii)
ψεύστης 885 (ii)
ψηλαφάω 617, 804
ψήφος 711 *h*
ψύχος 885 (ii)
ψωμίον 724

ᾠ 687
ᾠδε 683
ὥς (when) 775
ὥσαννά 816
ὥσεὶ 693
ὥσπερ 866
ὥστε 693
ὠτάριον 736 *e*, 738, 866 *c*
ὠτόν 866

This Index extends from 1436 to 1885 (printed 436-885).

JOHANNINE GRAMMAR

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1886 to 2799. The thousand figure is not printed. An asterisk distinguishes numbers up to [2]000.]

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
2	2	782	9	2	559 <i>b</i>	14	7	536 <i>f</i>
	6	670 <i>b</i>		9	594 <i>b</i>		15	428 <i>a</i> , 746 <i>a</i>
	23	292		21	270 <i>a</i>		21	009-10
3	11	899 *, 981 *, 998 *, 401 <i>a</i>		28	239		23	962 *
4	8	962 *	10	11	437 <i>a</i>		25-6	341-6
	13	292		14	437 <i>a</i>		26	320
	18	342 <i>f</i>		19	532		27	914 <i>a</i> *, 220-2, 699
	23	709 <i>a</i>		22	322, 499		15	2
5	3	679 <i>c</i>		23	532 <i>a</i>		6	532
	11	499 <i>b</i>		27	709 <i>b</i>		11	959 *, 646
	12	689 <i>d</i>	11	3	940 *		14	513 <i>c</i> , 534 <i>c</i>
	14	539		8	216 <i>b</i>		18	646
	15	948 *, 275 <i>b</i>		13	477		29	724 <i>a</i>
	22	708 <i>c</i>		18	253 <i>a</i>		16	9-10
	23	513 <i>c</i> , 534 <i>c</i>		25	689 <i>p</i>		18	782
	25-6	520		25-7	165		19	517-19
6	4	377 <i>a</i>		27	586 <i>d</i> , <i>e</i>		23	566 <i>c</i>
	26	144	12	14	173		24	437 <i>a</i> , 496 <i>c</i> , 515
7	4	767		25	261 <i>b</i>		28	576
	7	536		29	517 <i>d</i>		17	1
	11	743		32	553 <i>c</i>		1	962 *
	16	702 <i>d</i>		46	395		17	364 <i>a</i>
	21	263, 680 <i>b</i>		50	799 (iii)		18	8-9
	22	335 <i>a</i> , 409		13	342 <i>f</i>		18	592
	24-6	580 <i>a</i>		13-14	093 <i>b</i>		19	3
	27	915 *		14	144		9	677
8	6	584 <i>b</i>		19	799 (iii)		26	649 <i>a</i>
	8	559		21	039		20	1
	27	162 <i>a</i>		56	364 <i>a</i>		12	272 <i>a</i>
			14	3	460 <i>a</i> , 517 <i>d</i>		18	265 <i>b</i>

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

MATTHEW			MATTHEW			MARK		
		PAR.			PAR.			PAR.
20	28	593	27	13	737 <i>b</i>	4	26	917 <i>a</i> *
21	1	310 <i>a</i>		15	464 <i>b-c</i>		36	272, 570 <i>d</i>
	7	537 (ii), 781 <i>c</i>		19	294 <i>a</i> , 537 (ii) <i>b</i> ,		41	162 <i>a</i> , 694 <i>b</i>
	11	292			732	5	11	962 *
	12	558 <i>e</i>		27	570 <i>d</i>		22	558 <i>d</i>
	22	536		30	558 <i>a</i>		27	270 <i>a</i>
	23	971 *, 342 <i>e</i>		33	738		28	270 <i>a</i>
	25	906 *, 953 *		48	623		30	270 <i>a</i> , 563 <i>b</i>
	42	356, 396 <i>b</i> , 621		55	318		35	482 <i>b</i>
22	12	253 <i>a</i>		57	291, 769		36	237 <i>a</i> , 439 <i>b</i>
	18	563 <i>b</i>		62	087-8		37	586 <i>d</i>
	46	586 <i>d, e</i>		63	732		41	679 <i>b</i>
23	8	784 <i>c</i>	28	1	310	6	3	363 <i>a</i> , 364 <i>a</i>
	25	329 <i>a</i>		6	171 <i>e</i>		10-11	437 <i>a</i>
	30-2	950 <i>a</i> *		7	186 <i>a</i>		17	460 <i>a</i> , 517 <i>d</i>
	32	439 (v) <i>b</i>		10	307 <i>b</i>		22-4	536 <i>f</i>
24	3	707		18	742 <i>b</i>		32	020
	5	220 <i>a</i> , 585 <i>a-b</i>					36-7	428 <i>a</i>
	8	197 <i>a</i>					37	512, 690 <i>a</i>
	13	322, 499					38	745 <i>a</i>
	14	709 <i>a</i>					45	089 <i>a</i>
	18	711 <i>b</i>					46	962-3 *
	23	439					48-9	341-6, 472
	25	186 <i>a</i> , 585 <i>a-b</i>					49	220
	26	439					50	914 <i>a</i> *, 220-1,
	30	317 <i>f</i>						699
	35	255, 580 <i>a</i>						
26	5	918 *						
	7	607						
	14	928 <i>a</i> *						
	18	364 <i>a</i>						
	20	483 <i>b</i>						
	21	945 *						
	22	702 <i>d</i>						
	23	945 *						
	25	702 <i>d</i>						
	28	721 <i>a</i>						
	29	532 <i>b</i>						
	30	307 <i>c</i>						
	39	679 <i>b</i>						
	40	482 <i>d</i>						
	47	928 <i>a</i> *						
	50	575 <i>a</i>						
	51	558 <i>a</i>						
	56	111, 478 <i>a</i>						
	61	331						
	63	734 <i>d</i>						
	64	915 (vi) <i>a</i> *,						
		220 <i>a</i> , 245 <i>a</i>						
	65	270 <i>b</i> , 563 <i>c</i>						
	72	960 <i>b</i> *						
	74	914 *, 960 <i>b</i> *						
27	2	969 *						
	12	537 <i>a</i>						

MATTHEW			MATTHEW			MARK		
		PAR.			PAR.			PAR.
27	13	737 <i>b</i>	1	5	670 <i>b</i>	7	13	799 (iii)
	15	464 <i>b-c</i>		7	899 *, 043,		15	959 *
	19	294 <i>a</i> , 537 (ii) <i>b</i> ,			558 <i>d</i>		18	261 <i>b</i>
		732		8	981 *, 998 *,		8	17
	27	570 <i>d</i>			401 <i>a</i>		19-20	708 <i>b</i>
	30	558 <i>a</i>		9	292, 706 <i>a</i>		32	917 (iii)-(vi) *
	33	738		16	342 <i>f</i>		34	437 <i>a</i> , 496 <i>c</i> , 515
	48	623		21	709 <i>a</i>		38	580 <i>a</i>
	55	318		27	694 <i>b</i>		9	1
	57	291, 769		32	425 <i>b</i>		2	962 *
	62	087-8		39	709 <i>a</i>		11	155 <i>a</i>
	63	732		2	1		19	363 <i>a</i> , 364 <i>a</i>
28	1	310		4	294 <i>a</i>		21	696 <i>b</i>
	6	171 <i>e</i>		5	559 <i>b</i>		24	782
	7	186 <i>a</i>		7	155 <i>a</i>		25	679 <i>c</i>
	10	307 <i>b</i>		13	394 <i>b</i>		28	155 <i>a</i>
	18	742 <i>b</i>		19	235 <i>a</i>		37	398, 593
				27	959 *		43-7	513 <i>a</i> , 592
				3	3		45	534 <i>c</i>
				6	173		47	534 <i>c</i>
				9	294 <i>a</i>		10	2
				13	962 *		10	711 <i>a</i>
				25	261 <i>b</i>		11	677
				26	593		21	649 <i>a</i>
				27	517 <i>d</i>		23-4	592
				29	593		26	366 <i>c</i>
				31	395		27	593, 649 <i>a</i>
				35	799 (iii)			
				4	1			
				12	093 <i>b</i>			
				14	799 (iii)			
				17	039, 593			
				21	948 *, 275 <i>b</i> ,			
					372 <i>a</i> , 593 <i>d</i> ,			
					702 <i>d</i>			

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

MARK			MARK			LUKE		
		PAR.			PAR.			PAR.
10	33	265 <i>b</i>	14	63	270 <i>b</i> , 563 <i>c</i>	6	39	513 <i>c</i> , 702 <i>d</i>
	45	167, 593		71	960 <i>b</i> *		43	767
11	1	310 <i>a</i>		72	914 *		43	649 (i) <i>c</i>
	7	537 (ii), 781 <i>c</i>	15	1	969 *		46	680 <i>b</i>
	8	047		4	736, 737 <i>b</i>		47	590 <i>a</i>
	15	558 <i>c</i>		6	464 <i>b-c</i>		49	915 *
	23	521 <i>a</i>		14	068 <i>a</i>	7	1	709 <i>a</i>
	24	536		16	570 <i>d</i>		2	564 <i>b</i>
	25	532 <i>a</i>		19	558 <i>a</i>		6	569
	27	842 <i>c</i>		22	738		19	940 *
	28	971 *		23	380 <i>b</i>		33	253 <i>a</i>
	30	906 *, 953 *		36	623		44	863 <i>a</i>
	32	466 (i) <i>a</i>		40	318		47	178 <i>a</i>
12	11	356, 396 <i>b</i> , 621		42	043, 087-8		48	781 <i>c</i>
	12	366 <i>c</i>		43	291	8	1	374 <i>a</i>
	15	568 <i>b</i>	16	2	310		10	098 <i>b</i>
	25	593		6	171 <i>c</i>		11	799 (iii)
	28	665 <i>b</i>					13	039
	37	468 <i>b</i>					16	948 *, 275 <i>b</i> , 372 <i>a</i>
	41	333 <i>a</i>					19	294 <i>a</i> , 395
13	3	707					21	799 (iii)
	6	585 <i>a-b</i>					25	162 <i>a</i>
	8	197 <i>a</i>					32	962 *
	10	709 <i>a</i>					46	563 <i>b</i>
	11	532					50	237 <i>a</i> , 439 <i>b</i>
	13	322, 499					51	586 <i>d</i>
	16	711 <i>b</i>					54	679 <i>b</i>
	20	078 <i>a</i> , 441 <i>b-c</i>					9	4
	21	439					4	437 <i>a</i>
	23	585 <i>a-b</i>					5	437 <i>a</i>
	31	255, 580 <i>a-b</i>					13	428 <i>a</i>
	35	678					17	329 (i) <i>a</i>
14	2	918 *					23	437 <i>a</i> , 496 <i>c</i> , 515
	3	563 <i>a</i> , 607					26	580 <i>a</i>
	7	533					27	576
	10	928 <i>a</i> *					28	962 *
	17	488 <i>b</i>					37	331 <i>c</i>
	18	945 *					41	364 <i>a</i>
	19	702 <i>d</i>					10	21
	20	945 *					21-2	165
	24	721 <i>a</i>					11	2
	25	532 <i>b</i>					7	711 <i>b</i>
	26	307 <i>c</i>					9	536
	31	513 <i>a-b</i>					13	743
	36	679 <i>b</i>					21	533
	37	482 <i>d</i>					22	517 <i>d</i>
	43	911 *, 928 <i>a</i> *					36	532 <i>c</i>
	46	575 <i>a</i>					39	329 <i>a</i>
	47	558 <i>a</i>					41	760
	49	111, 363 <i>a</i> , 364 <i>a</i>					42	083 <i>a</i>
	58	331, 451					12	3
	61	537 <i>a</i>					11	532
	62	220 <i>a</i> , 245 <i>a</i>					24	144
							32	679 <i>c</i>

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

LUKE		LUKE		JOHN	
	PAR.		PAR.		PAR.
12	58-9	23	5	1	15-34
13	3		9		601-2
	5		33	16	146 <i>a</i> , 414 <i>b</i>
	26		34	16-18	pref. p. vii
	28		36	17	301, 411 <i>c</i>
14	12, 13		38	18	938 *, 964 *, 275 <i>a</i> , 308-
	33		48		9, 382, 615, 706 foll.
15	30		49	19	481
16	6		51	19-21	766 (i) <i>b</i>
	16		53	20	189, 401, 598
	18		53-4	20-1	600
17	20	24	1	21	940 *, 965 *, 248 <i>c</i> , 498 <i>a</i>
	31		12	22	113
	33		21	23	401
18	5		36	24	214, 481
	31		36-42	26	998 *, 399
19	2		39	26-7	401
	28-9		41	26-33	552
	31		43	27	094 <i>a</i> , 104 <i>a</i> , 558 <i>d</i> , 687
	35		47	28	968 <i>c</i> *, 172, 648
	42			29	938 *, 509, 624
20	1			30	896 *-900 *, 927 *, 330, 360, 369- 71, 401, 478 <i>b</i> , 571, 666, 718 foll.
	2			31	064, 387
	4			31-3	401
	10			32	952-5 *, 458, 473
	18			32-4	572
	23			33	947 *, 981 *, 336, 382, 509
21	1			34	386 <i>a</i> , 401, 473
	8			35	624
	12			36	649
	18-19			38	279 <i>a</i> , 649
	33			41	901 <i>b</i> *, 985 *
22	3			42	456 <i>a</i> , 649
	14			43	471, 624
	19			43-5	970 *, 636
	20			44	289
	27			45	931-2 *, 418 <i>a</i> , 643
	33			45-6	289
	39			46	932 *, 245, 248 <i>c</i>
	42				
	45				
	47				
	48				
	50				
	53				
	54				
	58				
	60				
	61				
	67				
	69				
	70				
23	1				

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
1	47-51 765	3	10 966*, 248	4	7 482 c
	48 905 a*, 278,		11 428		8 310, 420, 746 a
	372, 491 c,		12 256, 554		9 pref. pp. viii-ix, 066, 273
	552		13 931-2*, 141,		9-10 536 (i) a
	49 966*, 669		211, 265 a,		10 980 a*, 400,
	50 189, 236, 241,		275, 503		553 a, 743
	248 c, 372,		15 636 c		11 258
	552		15-21 pref. pp. vii-viii, 066		12 374 a
	51 958*, 265 a,		16 917 a*, 986*,		13 553 c
	275, 336,		203, 262,		13-14 674
	626 a		697		14 039, 255, 314-16, 405
2	1 985*, 624		17 301, 606		16 437-8
	1-2 461		18 986*, 181,		17 552
	3 031		187, 253,		18 894*, 915(ii)*
	4 229-30, 642,		475 a,		19 439 (ii) a
	647		477 b, 484,		20 245
	5 414, 437, 516 b		693		21-3 019, 061, 485 a
	5-7 632		19 092, 181		23 167, 398
	6 070, 281-3		19-20 568 c		23-4 603
	7-8 437-8		20 574, 584 a, 606		24 994 a*
	9 939*, 016-8,		21 185 a, 574,		25 939*, 382
	069 a, 281-		584 a		25-6 205, 221 b
	3, 459,		22 670 b		26 940*
	506 a, 607		22-3 277 a		26-8 633
	10 424		23 424		27 231 b foll., 338
	11 386 (i)		23-4 480		28 310
	12 374, 394, 395		23-5 633		29 702 b, d
	13 553 b		25 349-50		30 465
	14-16 553 a		27 496		31 668
	15 929*, 558 c		28 189 c, 330, 401		34 994*, 095, 298
	16 437		28-31 602		35 185, 230 (ii)-(iii), 246 a,
	16-18 633, 639		29 939*, 571		437, 616,
	18 179, 183 a, 400		30-6 pref. p. viii		762 a
	19 439 (iii)-(v)		31 904*, 555 a		36 287 b, 313
	19-20 331		32 451		36-7 392
	20 021-4, 146,		32-3 501, 568 b, 628		37 980 a*, 795
	248 c		33 270 c		38 477
	21 382, 467-9		34 324, 654, 714		39 041, 273
	22 406, 469		35 334 c		40 465, 655
	23 069 a, 569,		36 576 d, 598		42 929 a*, 989*,
	654, 670		4 198, 459		420
	23-4 466, 644		1-2 628		43 994 b*
	24 995 a*, 254		1-3 635 (i)		43-4 067
	24-5 959*, 374,		2 374 a		45 167, 273, 460,
	491 c, d		3 440 b, 649 (i),		502
	25 094 a, 104 a,		670 b		46 071 a, 198,
	607		4 272 a, 635 (i)		649 (i)
3	1 071 a, 290 a		4-5 482 c		46-53 584 b
	2 933*		5 970*, 198, 310,		47 567 b
	3 576 d		368 a, 405		48 232, 266 b,
	3-5 573, 603		6 916*, 198,		456 a
	3-7 903-8*, 612		272, 751		
	5 316 a		6-9 631		
	8 614				

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHN			JOHN			JOHN		
	PAR.			PAR.			PAR.	
4 50	406, 459		5 38-9	439 (i), (ii)		6 30	400, 525-8,	
52	465 <i>c</i>		39	383 <i>a</i>			553 <i>a</i>	
52-3	013, 025-6, 206		39-40	141		31	552	
53	374 <i>a</i>		41	605		32	455 <i>a</i>	
5 1	951 <i>a</i> *, 394		42	032-40		33	974*, 503	
2	216, 670		43	145, 554, 677		34	553 <i>c</i>	
3	930*		44	895*, 923*,		34-6	056	
4	334 <i>d</i> , 348			145, 399 <i>b</i> ,		35	255, 507, 625	
5	071 <i>a</i>			496, 664		36	161, 189	
6	248 <i>c</i> , 279 <i>a</i>		45	973*, 235 <i>a</i> ,		37	507	
6-7	206 <i>a</i>			442-3, 474		38	952 <i>a</i> *, 552 <i>a</i> ,	
7	093 <i>b</i>		46	339			605	
9	914*		47	989*, 256		39	921-2*, 213,	
11	380 <i>b</i> , 438 <i>a</i>		6 1	045			262	
11-12	206		1-15	963*		39-54	609 <i>a</i> , 715 <i>b</i>	
13	031, 460,		2	417		40	093, 096	
	466 (i), 541		3	707, 751		41	504	
14	456 <i>a</i> , 478 <i>b</i>		3-5	616, 633		41-2	552 <i>a</i>	
15	466 (i)		4	931*, 654 <i>d</i>		42	932*, 970*,	
15-18	389		5	279 <i>a</i> , 366 <i>b</i> ,			427 <i>a</i> ,	
16	537, 715 <i>c</i>			428, 512,			552 <i>a</i>	
16-18	464			642, 745-6		43	349	
17	915 (vi)*,		6	374, 467-8		44	715 <i>b</i>	
	226 <i>b</i> , 537		7	643		44-5	548 <i>a</i>	
18	468 <i>b</i> , 733 <i>a</i>		9	056, 412 <i>b</i>		45-6	218-19, 357-9	
19	148, 382, 516,		10	009-11, 070,		46	386, 552	
	537, 605,			437, 632 <i>b</i>		48-50	504-5	
	617 <i>a</i> , 739 <i>a</i>		11	198		48-51	574, 608	
20	114, 375		13	985*, 267,		49	950 <i>a</i> *, 552,	
21	148, 741 <i>a</i>			329 (i), 419			553 <i>c</i>	
21-3	066 <i>b</i>		14	940*, 553 <i>d</i>		49-51	956-7*	
23	128		15	198, 375,		50	530	
24	477 <i>b</i> , 799 (iii)			649 (i),		51	074, 076,	
25	485 <i>a</i> , 499,			724 foll.			504-5	
	603, 799 (i)		16	336		51-5	567	
26	039, 148, 741 <i>a</i>		17	031		53	039	
26-7	066 <i>b</i>		18	929 <i>a</i> *		54	715 <i>b</i>	
28	485 <i>a</i> , 603		19	909*		54-7	613	
29	499, 584 <i>a</i>		19-21	340-6		56	124 <i>a</i>	
30	514 (i) <i>e</i> , 605		20	205, 220-2, 699		56-7	297-300	
31	514 (i)		21	909*, 914*,		57	957*, 124,	
31-2	972*			472, 478 <i>b</i> ,			161	
32	384, 675, 730,			498, 716-7		57-8	504-5	
	791-5		22	417, 466 (i)		58	949-50*,	
34	605		22-4	417 <i>a</i>			952-7*,	
35	275 <i>b</i> , 471,		24	466 (i), 482 <i>c</i> ,			122 <i>b</i> , 553 <i>e</i>	
	655, 689 <i>k</i>			752		60	041	
36	230 <i>a</i> , 384,		25	478, 758		61	248 <i>c</i> , 279 <i>a</i>	
	453, 604,		27	931*, 312-13,		62	172 <i>a</i> , 192,	
	686-7			438			210-12,	
37	450 <i>a</i>		28	493, 512			265 <i>a</i> , 515,	
37-8	038-40, 259		29	968 <i>b</i> *, 096,			739 <i>b</i>	
38	178, 382, 764-			382, 405 <i>a</i> ,		63	975-7*, 257 <i>b</i> ,	
	6, 799 (iii)			526-8			545 <i>c</i> , 606	

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
6	63-4 056 <i>b</i>	7	34 487 <i>a</i>	8	29 449, 614
64	251 <i>a</i> , 254, 510	34-6	171 <i>d</i> , 190 <i>a</i> , 578, 605	30-1	470
64-5	470, 636	35	046, 179, 248 <i>b</i> , 607, 645	31	366 <i>b</i> , 506, 514
65	548 <i>a</i>	37	168, 479, 618	35	263 <i>c-g</i>
67	235	37-8	039, 129	36	192
68-9	226 <i>c</i>	38	921-2*, 315-16, 421, 626 <i>a</i>	37-8	193-4
69	442-3, 475	39	407, 468, 499	38	027, 355, 357- 9, 439 (<i>v</i>) <i>c</i>
70	441 <i>a-d</i>	40	213	39	078-9, 213 <i>a</i> , 698
71	928*, 931*, 945*, 467-8	41-2	068, 289, 552	40	934-5*, 412 <i>a</i> , 451
7	1 498	42	932 <i>a</i> *	41	932*, 194 <i>c</i>
	931*, 951*	44	138, 472, 498, 575	42	326, 382, 457
2	114, 147, 569, 690, 727	45	991 <i>a</i> *, 385	43	251
4	917 (<i>i</i>), (<i>vi</i>)*, 202, 375 <i>a</i> , 727	48	057	44	932*, 194 <i>b-c</i> , 326, 378-9, 498, 535, 728
5	395 <i>a</i> , 466	49	924*, 253, 266, 417	45	177 <i>a</i>
6-8	989*, 605	51	960*	47	389, 553 <i>b</i>
8-10	264-5, 629	52	185 <i>a</i> , 439 (<i>i</i>) <i>a</i> , 492	50	973 <i>a</i> *, 600
9	458	8	6, 9 348	50-1	978*
10	202, 375	11	915 (<i>vi</i>) <i>a</i> *	51	989*
11	385, 732	12	608, 625	51-2	514-15, 552 <i>b</i> , 576, 657 <i>b</i>
13	917 (<i>i</i>), (<i>vi</i>)*	13-14	554	52	017
14	264-5	14	457, 490, 514 (<i>i</i>), 549, 736 <i>c</i> , 739 <i>a</i> , 759	53	923*, 413
15	253	15-16	628	54	927 <i>a</i> *, 979*
16	989*, 629	16	074-6, 159, 207, 515 <i>a</i> , 600, 614	55	160, 613
16-17	250	16-17	428	56	985*, 097, 688-9
17	498, 515 <i>a</i> , 586 <i>a</i>	17	988*, 558 <i>c</i> , 588 foll., 626	57	146, 248 <i>c</i>
18	386	18	794	58	221 <i>b</i> , 625
19	248 <i>b</i> , 455 <i>a</i>	19	148, 566 <i>b</i> , 739 <i>d</i>	59	072, 538-43, 646
21-2	388	20	138, 333-4, 481	9	2 098
22	949-50*, 218-19	21	487 <i>a</i> , 545, 552, 578	3	063, 106-7, 112
22-3	961*, 552, 715 <i>c</i>	21-2	190 <i>a</i> , 605	4	089, 428 <i>b-c</i>
23	244, 248 <i>c</i>	22	185 <i>a</i> , 702 <i>d</i>	5	531 <i>a</i> , 608
24	438	23	399, 553 <i>c</i>	6	569 <i>c</i> , 784 <i>b</i>
26	917 (<i>vi</i>)*, 057, 139 <i>a</i>	24	189, 192, 221 <i>b</i> , 552	7	305, 437, 456 <i>a</i> , 583 <i>c</i> , 706
27	531, 535, 736 <i>c</i>	24-5	223-8	8	466 (<i>i</i>)
27-8	142	25	154-6, 413	9	189, 205, 221 <i>b</i> , 265 (<i>i</i>)
28	200 <i>a</i> , 479, 600, 618, 736 <i>c</i>	26	062, 451	11	305, 381, 583 <i>c</i> , 706 <i>a</i>
29	151, 613 <i>a</i>	27	468	12	732
30	138, 472, 481, 575	28	221 <i>b</i> , 605 <i>a</i>	13	931*, 018, 351 <i>b</i>
31	074-5, 405 <i>a</i>				
32	991 <i>a</i> *				
33-4	489				
33-5	082				

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
9	14 071 <i>a</i>	10	26-7 987 *	11	32 465, 565-6,
	16 386 <i>b</i>		27 491 <i>c</i>		558 <i>d-e</i>
	17 018, 183, 274		28-9 139, 586 <i>d-e</i> ,	33	198, 614 <i>c</i>
	18 931 *, 018		767	34	441
	19 248 <i>c</i>	29	053 <i>b</i> , 496 <i>b</i> ,	37	496
	21 723		744	38	198
	21-3 577	32	441, 486, 606	39	437
	22 480	34	190 <i>c</i>	40	189, 545
	24 425 <i>a</i> , 427 <i>a</i>	35	143, 799 (iii)	41	052, 452, 552 <i>c</i> ,
	25 274, 351, 381	35-6 921 *, 244, 248 <i>c</i>			617
	27 498	36 190 <i>b</i>		42	058, 294, 525-8
	27-8 558 <i>e</i>	37 256		44	437
	28 554	38 893 *, 511		45	941-4 *
	29 400, 427 <i>a</i> ,	40 968 <i>c</i> *, 172,		45-6 380	
	737 <i>c</i>	458, 649 (i)		47	991 <i>a</i> *, 493-4,
	29-30 068, 142 <i>a</i>	40-2 647			512, 766 (i)
	30 218 <i>c</i> , 393,	41 075 <i>a</i> , 169		48	559 <i>a</i> , 645
	683	11 1 071 <i>a</i> , 290		50	104, 645
	33 079 <i>b</i> , 698	2 276		50-1 645	
	34-5 248 <i>c</i>	4-6 633		52 664 <i>b</i>	
	35 242, 456 <i>a</i> ,	6 198, 458		54	917 (vi) *, 199,
	459	7 394			352 <i>a</i> , 724
	36 113, 157, 381,	7-8 649 (ii)		55	646, 686-7
	525-8	8 146, 248 <i>c</i>		55-7 687	
	37 980 <i>a</i> *, 163,	9 514		56	184, 349,
	456 <i>a</i>	11 394, 642			766 (i) <i>a</i>
	40 215, 351	11-12 586 <i>c</i>		57	991 <i>a</i> *, 173,
	41 190 <i>b</i>	12-14 632 <i>c</i> , 634			480, 635
10	1 265 <i>b-c</i>	13 382, 464 <i>a</i> ,		12	172, 199, 288,
	2 669	467-8, 431			624, 635,
	2-9 608	14 917 (i), (ii) *			648
	3-12 267	14-15 099-102		3	168, 329, 607
	3-27 420	15 525 foll.		4	928 *, 945 *,
	4 330 <i>a</i>	16 928 *			586 <i>a</i>
	4-5 558 <i>e</i>	17 198		5	945 *
	5 255	17-19 480		7	103, 352 <i>b</i> ,
	6 251, 382	18 670			456 <i>a</i>
	8 361-2, 798 <i>d</i>	18-19 941-4 *		9	941 <i>a</i> *
	10 606	19 990-1 *, 360		9-12 992 *	
	11 484, 608, 625	20-1 565-6		10	147
	12 704	22 915 (i)-(v) *,		10-11 464	
	12-13 179	536 (i) <i>a</i> , <i>c</i> ,		11	041, 294 <i>a</i>
	14 608	660 <i>b</i>		12	278, 417
	14-15 125-6, 491 <i>c</i>	25 456 <i>a</i> , 625		13	966 *, 047, 669
	15 484, 552	26 242, 248 <i>c</i> , 262,		14	461, 537 (ii),
	15-18 612	545 <i>a</i>			756
	16 151	27 940 *, 475,		15	537 (ii)
	17 391, 552	553 <i>d</i>		16	339, 360, 396-
	18 606	29 902 <i>b</i> *, 465,			7, 469,
	22 670	565-6			621-2, 757
	23 969 <i>a</i> *	29-31 902 <i>b</i> *, 554 <i>b</i>		18	152-3, 386 <i>b</i>
	24 917 (vi) *	30 480		19	439 (ii), 494,
	25 186 <i>a</i> , 604	31 902 <i>b</i> *, 941-			645,
	25-6 605	4 *, 686-7			753 <i>a-e</i>

This Index extends from 1886 to 2799. Before numbers with * supply 1,
e.g. [1]999*; before others, 2, e.g. [2]000.

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
12	20	046 b, 686-7	13	10	263, 265 (i), 659
	21	389		11	190 a, 263,
	22	418, 482 c			265 (i), 510
	23	537 d, 604 a		12	243, 248 c, 270,
	24	948 *, 375, 725			477, 564, 649
	25	313 b, 485			(iii), 762
	26	487, 515, 552 c		13	051 d, 195, 680
	27	057, 231 b, 325,		14	931 *, 195, 441,
		389 a, 437,			477, 564
		512 b-c,		15	127 a
		614 c		16	550 b
27-8		052, 053 c, 659		17	514 (i)
28		958 *, 162, 441,		18	105-12, 263,
		768 foll.			441
30		110 b, 478 b,		19	915 (vi) *,
		611 c			995 a *, 221 b,
					526-8, 585
32		642, 739 a		20	507, 609, 739 a
33		467-8		21	945 *, 614 c
34		642, 645		23	277, 308
35		923 *, 201,		24	249, 252,
		342 h, 438			465 c-d
35-6		201, 696 c		25	917 *
36		238, 342 h, 538,		26	537 d
		646		27	918 *, 437,
37		031, 466			439 (v), 486,
37-40		390			554 c
39		466, 498		28-9	464
40		093 b, 114,		29	928 b *
		449 a-b		30-2	914 *
43		092, 369		31	446, 522 b
44		072, 479		33	082, 127 a, 190,
44-50		618			489 b, 545,
45		609			578, 605
46		933 *, 262, 457,		33-7	915 (vi) *
		603		34	894 b *, 094,
46-7		159			116, 127 a,
47		395, 606			130, 412,
48		978 *, 799 (iii)			441, 609
48-9		179		34-5	036 b, 612
49		293 b, 375,		35	332, 393, 515 b
		586 a, 606 a,		36	082, 578, 605,
		742 a			642
49-50		195		36-7	497, 555
13	I	319-23		37	565 a, 643
	I-4	279		37-8	248 c
	3	327, 334 c		38	537 d
	4	270		14	I
	6	200, 236 a,			889 *, 236-40,
		248 c, 483,			555
		486, 564,		I-3	080-6, 186
		784 c		3	159, 486-7,
					649 (ii)
7		394 a		4-6	614 c
8		564		6	301 a, 625
8-0		208-9, 564			

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
15	8 114, 393, 446	16	20 058	17	11-12 408-11, 568
	9 127, 437		21 948 a*, 535		12 584, 742, 744 c
	9-II 988*, 581		21-2 149, 196-7		14 552
	9-12 987*		22 915 (vi) c*,		15 325
	10 131, 514, 568		077, 169		16 552
	12 096, 131, 529 a,		23 516, 630 c,		17 661
	609		739 a		18 127, 132, 444,
	13 095		23-4 536 (i), 604		554 a
	15 901*, 441, 447,		24 915 (vi) b*		19 369, 376 a
	451, 477,		25 917 (i), (ii),		19-24 529 a
	550		(vi)*, 485 a		20 074-5, 304,
	16 120-1, 313, 414,		26 536 (i), 630		500, 799 (iii)
	441 a, d,		27 931 a*, 246,		20-4 118-9
	516, 536 (i),		226-8,		21 208 b, 308,
	504		442-3,		376 a,
	16-20 426		475-6		526-8, 554,
	17 529 a		28 326-8, 457,		614, 740
	18 896*, 901*, 243,		649 (ii)		21-2 127 b, 132 a
	666, 762		29 917 (i), (ii), (vi)*,		21-5 052-3
	19 387, 441 a, d		543		22 455
	20 405-6		30 104 a, 246, 327,		23 306, 554, 614
	20-I 059		332		24 151, 422, 455,
	21 582		30-I 248 c		487, 495,
	22 213 a, 698		31-2 475		740 c, 744 a
	24 161, 213 a, 442		32 246, 485 a, 487,		25 164-5
	-3, 475, 698		604 a, 614,		26 014, 164 b,
	24-5 105-12		629, 799 (i)		529 a
	25 799 (iii)		33 058, 477		18 1 374 a, 671-4
	26 931-2*		17 1 958*, 456 a,		1-2 799 (ii)
	27 074		604 a, 617,		1-3 634
16	1-7 060		647		3 994 b*
	2 093 b, 485 a,		1-2 455		4 200, 605 c, 635,
	499, 799 (i)		1-11 052		649 d
	2-II 999*		2 921*, 936*, 114,		5 189, 205, 221 b
	3 448, 582		117, 266,		5-6 634
	4 254 a		422, 552,		5-8 625
	5 139 a		690, 740-4		6 205, 221 b
	7 104		2-24 742 b		7 605 c, 649 d
	8 367, 614		3 936*, 095, 114,		8 189, 191, 205,
	8-II 182		168, 491 c,		221 b
	9-10 074-5		664 a		9 190, 742 b,
	9-II 077, 169		4 340, 687 b		744 c
	11 477 b		4-5 915 (v)*		10 985*, 558 a,
	12 497		5 995 a*, 027,		563, 637
	13-16 614		355, 405,		11 232, 377, 456 a,
	14-15 488, 583, 629		768 foll.		742 b
	15 189		6 455, 568, 798 a		14 104
	16 190 d, 642		7-8 448, 455 a		16 931-2*, 986*,
	16-19 583, 613		8 246, 328, 376 a		368
	17 190 a, 213,		9 405 a, 455, 630		16-17 985 b*
	423, 468 b		9-12 744 c		17 381
	19 248 c, 349,		10 332, 477		18 351 a
	466 (i), 472,		11 376 a, 529 a,		20 917 (vi)*,
	498		661, 740		251 b, 440 a

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHN			JOHN			JOHN		
		PAR.			PAR.			PAR.
18	21	381, 450 <i>a</i>	19	28	115, 394, 626 <i>a</i>	20	28	679 foll.
	22	245, 248 <i>c</i>		28-30	279 <i>a</i> , 632		29	236, 241, 248 <i>c</i> , 475, 499
	24	462		29	425		30	335, 414 <i>f</i>
	25	428		29-30	623		30-I	431-5
	27	914 *		30	456 <i>a</i> , 644 (i)		31	526 foll.
	28	048, 646		31	048, 087-8, 115, 267, 419	21	1	917 <i>a</i> *, 340-8, 620
	29	969 *		31-4	564 <i>b</i>		2	418
	30	277, 556 <i>b</i> , 645		32	607		3	486
	31	969 <i>b</i> *		33	836		4	137, 307 <i>a</i> , 336, 341 <i>a</i>
	33	224, 248 <i>c</i> , 649 (i), 766 (ii) <i>b</i>		34	914 *, 586 <i>a</i>		5	235 <i>b-d</i> , 701-3
	33 foll.	649 (ii)		35	151 <i>a</i> , 333-4, 526-8, 607, 611, 731		6	634, 703 <i>c</i>
	34	090-1, 245 <i>a</i> , 248 <i>c</i> , 250 <i>b</i>		37	317-18, 675-7		7	632 <i>a</i>
	35	702 <i>d</i>		38	291, 394		8	020, 288
	36	988 *, 566 <i>b</i>		39	461		9	703
	37	185 <i>b</i> , 233-4, 245 <i>a</i> , 248 <i>c</i> 457		41	257 <i>b</i>		10	213, 405, 441, 703
	38	553 <i>d</i> , 737	20	1	310-11		10-12	437
	39	094 <i>a</i> , 248 <i>c</i> , 464 <i>b-c</i>		1-2	425, 482 <i>c</i>		11	281, 283 <i>c</i>
	39-40	209		1-18	482 <i>c</i>		12	924 *, 273, 466
19	40	969 <i>a</i> *, 070		2	367, 441		12-13	483
	3	465 <i>b</i>		3	418		13	335 <i>a</i>
	4	553 <i>d</i>		3-4	465		14	619-20
	5	960 *, 200, 645		3-11	664 <i>b</i>		15-17	248 <i>c</i> , 456 <i>a</i> , 584 <i>c</i>
	6	553 <i>d</i>		4	918 *		18	211 <i>c</i> , 798-7
	7	403, 733		6-7	377		19	463, 552, 564 <i>a</i>
	8	586, 733 <i>a</i>		7	305		19-21	309
	9	403-4, 537 <i>c</i> , 733 foll.		10-11	638		20	509
	10	231 <i>a</i> , 606, 645		11	073, 368		21	209, 386 <i>c</i>
	11	904 *, 213 <i>a</i> , 698		12	171-2, 216 <i>b</i> , 368		22	229-30, 553, 564 <i>a</i>
	12	969 <i>a</i> *		13	050, 185 <i>d</i>		22-3	089, 495, 489, 515 <i>a</i>
	13	537 (i)-(ii), 586, 707		14	137		23	074-5, 185 <i>b</i> , 486, 530 <i>d</i> , 600, 642
	14	048, 088		15	377, 649		24	166, 386, 427- 35
	15	245, 248 <i>c</i> , 645, 737 <i>c</i>		16	586 <i>b</i>		25	335 <i>a</i> , 414-16, 430-5, 660 <i>b</i> , 739
	16-17	570 <i>d</i>		17	265 <i>a</i> , 307 <i>b</i> , 489			
	17	738		18	925-6 *, 190 <i>c</i> , 482 <i>c</i> , 586 <i>b</i>			
	17-18	171		19	031, 200, 307- 9, 482			
	19	347		20	384 <i>a</i>			
	21	966 <i>a</i> *, 439, 645, 732		21	127, 132, 453			
	22	473		22	411 <i>c</i>			
	23	904 <i>a</i> *, 071, 270, 632 <i>d</i>		23	473 <i>b</i> , 517-20, 558 <i>c</i> , 739 <i>a</i>			
	24	270, 335 <i>a</i>		24	928 *, 073			
	25	928 *, 217, 355, 418, 586 <i>b</i>		25	255 <i>a</i> , 607			
				25-7	567 <i>a</i>			
				26	307-9, 331 <i>d</i> , 482			
				27	384 <i>a</i>			
				27-8	049-51			

ACTS

1	3	331 <i>c</i> , 620, 715
	7	759 <i>d</i>
	8, 9	781 <i>a</i>
	12	673
	18-20	781 <i>a</i>
2	22	709 <i>a</i>
3	14	537
	13	385 <i>a</i>

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

ACTS

ROMANS

2 CORINTHIANS

PAR.

3	17	915 (i) *
4	5	559 <i>a</i>
5	28	732
6	11-13	451
7	19	949 <i>a</i> *
9	2	739 <i>a</i>
10	14	913 <i>a</i> *, 759 <i>c</i>
	16	913 *
	36-8	292 <i>a</i>
	41	335 <i>a</i>
11	8	913 <i>a</i> *, 759 <i>c</i>
	10	913 *
	22	709 <i>b</i>
14	1	917 <i>a</i> *, 203 <i>b</i>
16	22	270 <i>b</i> , 563 <i>c</i>
17	1	171 <i>c</i>
	20	709 <i>a</i>
	29	759 <i>d</i>
19	14	409
	25-6	439 (ii)
20	22-32	915 (i) <i>c</i> *
21	20	439 (ii)
23	30	691 <i>c</i>
24	12	759 <i>d</i>
25	7	335 <i>a</i>
	24	439 (ii)
26	5	904 *
	24	784 <i>b</i>
	27	242
	32	698
28	7	665

ROMANS

1	11	784 <i>b</i>
	20, 21	558 <i>b</i>
2	14	534
3	19	606 <i>a</i>
	24, 25	558 <i>b</i>
	27	265 (i) <i>a</i>
4	13	759 <i>d</i>
	18	689
7	7	698
8	18	709 <i>a</i>
	23	723
	29	897 <i>b</i> *, 901 *
9	11	759 <i>d</i>
	27	158, 721 <i>b</i>
10	1	559 <i>d</i>
	11	262 <i>a</i>
	18	702 <i>b</i>
11	7-8	449 <i>a-b</i>
	23	522
	36	294

PAR.

13	11	559 <i>a</i>
15	15	691 <i>b</i>
16	20	741
	27	664 <i>a</i>

1 CORINTHIANS

1	7-8	322
2	8	566 <i>a</i>
	11	959 *
3	4	534
4	9	530 <i>d</i>
	19	569 <i>b</i>
	21	332 <i>a</i>
5	1	784 <i>b</i>
	9-11	691 <i>b</i>
6	14	162 <i>c</i>
8	12	563 <i>b</i>
9	4	702 <i>b</i>
	11	783
	15	691 <i>b</i>
	18	690
	22	440
11	22	702 <i>b</i>
	27	759 <i>f</i>
	30	746 <i>a</i>
12	3	680
	8-10	676
13	1	522 <i>a</i>
	11	478 <i>b</i>
	12	915 (vi) <i>c</i> *, 511 <i>a</i>
	13	313 <i>a</i>
14	26	534 <i>b</i>
15	6-8	619
	19	474 <i>a</i>
	20	901 *
	22	530 <i>b</i>
	24	531
	47	906 *, 953 <i>a</i> *
16	10	364 <i>b</i>

2 CORINTHIANS

1	9	530 <i>d</i> , 723
	10	474 <i>a</i>
	14	559 <i>d</i>
	23-4	219 <i>b</i>
3	12	917 (ii) <i>a</i> , (v) *
	14	449 <i>a</i>
4	13	443
5	3	523 <i>a</i>
	8	364
	10	584 <i>a</i>

PAR.

7	9	915 (ii) <i>a</i> *
8	9	243 <i>a</i>
	23	721 <i>b</i>
9	4	523 <i>a</i>
10	12	723
11	1	784 <i>d</i>
	4	676
	16	784 <i>d</i>
12	4	414 <i>e</i>
	10	534 <i>a</i>
	17-18	440
13	9	534 <i>a</i>

GALATIANS

1	6-7	675-7
	12-15	559 <i>d</i>
	18	364 <i>b</i>
2	5	364 <i>b</i>
	13	694 <i>c</i>
3	7	243 <i>a</i>
4	9	904 *
	15	698
	20	472 <i>a</i> , 717 <i>b</i>
	24-6	413
	25-6	906 *, 907 <i>c</i> *
5	17	697 <i>b</i>
6	9-12	114
	10	696
	11	691 <i>a-e</i> , 78
		90

EPHESIANS

2	4	014
	13	909 *
4	8	744 <i>b</i>
	26	439 (iii)
6	3	114

PHILIPPIANS

1	7	721 <i>b</i>
	25-6	559 <i>d</i>
2	1-2	036 <i>b</i>
	2	783
	9	409
	22	243 <i>a</i>
3	20	559 <i>a</i>
4	12	162 <i>b</i>
	14	783

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

COLOSSIANS

	PAR.
1 15	897 <i>b</i> *
16	294, 440,
	747 <i>a</i>
18	897 <i>b</i> *
24	915 (ii) <i>a</i> *
2 5	783
15	917 (i) *
4 18	783

1 THESSALONIANS

1 7-8	991 *
2 16	322
19	558 <i>b</i>
3 7	515 (i)
10	559 <i>a</i>
13	559 <i>a</i>
4 9	379 <i>a</i>
5 1	379 <i>a</i>
2-3	531
3	534 <i>b</i>
4	697 <i>b</i>
23	322, 559 <i>a</i>

2 THESSALONIANS

2 1	721 <i>b</i>
5-6	915 (ii) *
10	933 <i>a</i>
3 5	933 <i>b</i>
17	691 <i>c</i>

1 TIMOTHY

3 14	554 <i>d</i>
4 10	474 <i>a</i>
13	989
5 25	539

2 TIMOTHY

2 12	322 <i>b</i>
------	--------------

TITUS

3 5	558 <i>b</i>
-----	--------------

PHILEMON

18-19	691 <i>b</i>
19	219 <i>a</i>

HEBREWS

1 1	949 *, 553 <i>e</i>
14	265 (i)

HEBREWS

	PAR.
2 4	558 <i>b</i>
6	694
9	576 <i>b</i>
10	294
12	307 <i>b</i>
4 8	566 <i>a</i>
11	784 <i>b</i>
5 6	675
6 5	916 <i>a</i>
7 4	439 (ii) <i>a</i>
6	761
18	558 <i>c</i>
25	322 <i>c</i>
8 7	566 <i>a</i>
11	763
12	255
13	477
10 17	255
37	230 (i)
11 17	761
23	539, 543 <i>a</i>
28	761
12 23	901 *
13 6	203 <i>b</i> , 731
19	918 *, 554 <i>d</i>
23	918 *, 243 <i>a</i> , 554 <i>d</i>

JAMES

1 11	445
17-18	904 <i>a</i> *, 907 <i>a</i> *
18	558 <i>b</i>
24	753 <i>c</i>
2 14	522 <i>a</i> , 523 <i>a</i>
17	522 <i>a</i>
19	242 <i>a</i>
24	439 (ii)
3 15	904 <i>a</i> *
17	904 <i>a</i> *
4 2-3	536 <i>g</i>
4	934 <i>a</i>
5 11	322 <i>b</i>

1 PETER

1 1	946
3	907 <i>a</i> *
6-9	689 <i>c</i> , 1
20-1	304 <i>a</i>
23	907 <i>a</i> *, 313 <i>a</i>
25	709 <i>a</i>
2 9	558 <i>b</i>
4 8	936 <i>b</i>

1 PETER

	PAR.
5 10	377 <i>a</i>
12	691 <i>b</i> , 710 <i>a</i>

"2 PETER"

3 1-2	783 <i>a</i>
9	586 <i>d</i>

1 JOHN

1 1	427, 450
1 foll.	399 <i>c</i> , 610
3	974, 450
4	399 <i>c</i> , 691 <i>b</i>
5	181, 450
2 1	159, 399 <i>c</i> , 630 <i>a</i>
2	975, 189
3	392, 515
4-5	569, 580 <i>a</i>
5	933-40, 516
6	132 <i>b</i> , 382
7	254 <i>a</i> , 412
7-8	894 <i>b</i> *
8	412
12	610
12-14	691 <i>b</i>
15	934 <i>a</i>
16	262 <i>b</i>
18	915 (iii) *, 450 <i>a</i>
19	106, 110, 263 <i>c-d</i>
21	262 <i>b</i> , 691 <i>b</i>
23	262 <i>b</i>
24	254 <i>a</i>
24-7	922 *
26	691 <i>b</i>
27	104 <i>a</i> , 201, 558 <i>b</i> , 569 <i>a</i>
27-8	915 (iii) *
28	427, 457 <i>c</i> , 528 <i>b</i>
29	243 <i>a</i> , 515 (i)
3 1	391, 454 <i>a</i>
2	915 (iv) *, 427 <i>a</i> , 434 <i>b</i>
3	132 <i>b</i> , 382
5	382
6	262 <i>b</i> , 491
7	132 <i>b</i> , 382
9	262 <i>b</i>
10	262 <i>b</i>
12	957 *

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

[illegible]

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

JOHANNINE GRAMMAR

II. ENGLISH

Abba 679
 Abide, abiding 915 (iii) *, 352, 437, 458, 514, 521; Origen on 649*c*; imperat. 437; "a. in the house" 263*c-f*; "a. (?) unto eternal life" 312 foll.; "a. alone" 375
Aboth, the, quotations in, how introduced 470*a*
 Above, "from a.," in Jewish literature 906*; "born from a." 903* foll.
 Abraham, his love of man, Philo on 935*; his "laughing," Philo on 097, 689*c*; Origen on 689
 Abruptness of style 932*, 996* foll., 136-40, 766 (i) *b*
 Accent (Greek) 960*a**, 190*a*, 429-35, 671-4, 762*a-b*
 Accusative, absolute or suspensive 012; adverbial 009-11; cognate 014, 036*a*; (?) of respect 267, 419; of time 013, 678; accus. and infin. 375*a*, 495; for accus. w. special verbs, see the several verbs in Index III
 Active (voice) and middle 563*c*, 689*i*
 Adjectives, predicatively used 894*; special 895*-901*, 664-7, s. Index III, also Article 982-9*, Ellipsis 216, Emphasis 982* foll., 993*
 Adverbs, how emphasized 902*, 554*b*, 668; their position 636*c*; intensive, rare in Jn 902*; special 903-18*, s. Index III
 Adversative particles, s. Conjunction and Connexion
 Advocate, s. "Paraclete"
 Afterthought, in Jn 461; how intro-

duced 633-4; expr. by pluperf. 480; s. Self-correction and Impressionism
 "All that thou hast given me (or, him)," = "the future Church" 921*, 262, 422, 444, 454, comp. 740-4
 Allusiveness, in Jn 901*b**, 966*a**, 992*, 009 foll., 211*b*, 265*b*, 269, 275*b*, 372*a*, 517-20, 537 (ii), 584*b*, 639, 764-5; s. also "John, intervention of," and Mysticism
 "Alone," applied to God 895*, 664, comp. 168; "by himself alone" 375, 724-6; adv. 664*b*
 Ambiguity, causes of 886*, 893*
 (i) in the meaning and reference of words: "first," "before," or "chief" 901*, 665-7; "from above" 903* foll.; "and now" 915 (i) * foll.; "thus" 916*; "boldly" or "plainly" 917 (i) * foll.; "(more) quickly" 918*; "the Jews" 941*; "the fathers" 949-50*; "the heaven" 952-3*; "the man" 959-61*; "the prophet" 965*; "taste" or "taste that" 016; "that" or "because" 083, 181-6, 219; "they went out [as our soldiers, or, as deserters]" 110*a-b*, 263*c*; "and" or "and yet" 141 foll.; "and" or "also" 149 foll.; "[in] the beginning" or "at all" 154; "and if" or "even if" 159; "and," "both," or "also" 166; "that" used for inverted commas 189 foll.; "lifted up" for "crucified" 211*c*; "why?" or "what?" 231*b*; "from the beginning" 254; "blood" pl.

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

268; "we all" 287; "out of" and "from" describing extraction and domicile 289 foll.; "because of" or "for the sake of" 294 foll.; "through him" or "through it" 302 foll., comp. 378-9; "to" or "into" 310; "looking to" (in hope or fear) 317; "to the end" or "to the utmost" 319 foll.; "keep out of" or "take out of" 325; "in front of" or "superior to" 330; "on the sea" or "near the sea" 342; "along with" or "against" 349; "questioning" or "quarrel" 350; "in" or "among" 353 a; "before me" 361 foll.; "he knoweth" or "He (*i.e.* the Lord) knoweth" 383-4, 731; "that," "because" or "whatever" 413; "if" or "soever" 414; "at least time" = "at that feast" or "at any feast" 464 c; "apprehend" *i.e.* "understand" or "take captive" 596; "again" *i.e.* "a second time" or "back" 635 (i), 649 (i)-(ii); "another" or "Another (*i.e.* God)" 793 foll. (comp. 384, 730)

(ii) in forms or inflexions: indic. or imperat. 889*, 915 (iii) b*, 079, 193, 194 c, 236 foll., 240 a, 439 (ii), 491, 760; particip. = "because" or "though" 924 a*, 273; particip. pres. w. ἦν 277; "he that received" or "he, who received" 501-2; present, ordinary or prophetic 484 foll.; "hid himself" or "was hidden" 538-43; dat. of time 021; genit. subjective or objective 032 foll., voc. or nom. 049 foll.; 1st pers. pl. inflexion, "we," meaning of 427 foll.

(iii) in connexion or arrangement: 921*; apposition 928*, 933*, 937* foll.; asyndeton 996* foll.; connexion of "for" (conj.) 067 foll.; "but" adversative or consecutive 071 foll.; "because" 099 foll.; "accomplished in order that" or "saith in order that" 115; "in order that...in order that" 116 foll.; "even as" suspensive or explanatory 122-32; "because" suspensive or explanatory 175 foll.; "because" or "I say this because" 178 foll.; "I should have told you that" or "I should have told it to you, because" 186; "not...all" *i.e.* "not any" or "not every" 260 foll.; connexion of participle 277; "leaping to life" or "leaping, to

life" 314 (comp. 312-13); "filled [full] of fragments" or "baskets of fragments" 329 (i); "for this cause [above mentioned, or, now to be mentioned]" 387 foll.; "everyone that cometh" or "the light...coming" 508; "and they did" or "and [that] they did" 757; words of Christ and words of the evangelist (or others) not clearly distinguished 917 a*, 936*, 957*, 066, s. Speech

(iv) in omission of words (s. also Asyndeton); "the [one] that is descending" 974*, 503; "that [? spirit] which giveth life" 975* foll.; "but [? it was ordained] in order that" 105 foll.; "[I say this] because" 180 foll.; "This man what [shall he do? less prob. shall become of him?]" 209; "If therefore...[what then will ye do?]" 192 and 210 foll.; "[some] from" *i.e.* "some of" or "[sent] from" 214-15; "[daughter] of" or "[wife] of" 217; "[I do] not [say] that" or "[I say this] not because" 219; "I AM [HE] 220 foll.; omission of interrogative particle 236 foll., and see especially 240 a; comp. 142 a; "his own [family, or possessions]" 378, 728

(v) miscellaneous 372 b, 570 b Anacoluthon 919-27*, 957*; w. subj. suspended 920-2*, 421, (?) 422

Anaphoric article, the 670 a

Anew, s. "New"

Anointing of David, the 502 b

"Another," meaning God, in Epictetus 791-2; connected with the Paraclete in Jn 793

"Answered and said," a Johannine phrase 271; "made public answer" 537

Antithesis 209, 263 f, 553 a, 568; s. Emphasis

Aorist: imperat. aor. and pres. 437-9; indic. aor. and imperf. 465 c, 584; aor. and perf. 440-9, 753; aor. for Eng. pluperf. 459-62; infin. aor. and pres. 496-8, 767; particip. aor. 276, 499-505; subjunct. aor. and pres. 511-35; aor. of experience or habit 443 c, 522 b, instantaneousness 443 c, 522 b, 755, persistence 443 c; anticipatory 635 (ii), epistolary 691 a foll., 785-90; "gnomic" and "instantaneous" distinguished 754-5; aor. of special verbs, see Index III

*This Index extends from 1886 to 2799. Before numbers with * supply 1,*

e.g. [1]999; before others, 2, e.g. [2]000.*

Apocalypse, the, s. Revelation
 Apodosis, ellipsis of 192; see also
 Index III *ἀρ, ἐάν, ἐλ, ὅσα, καθὼς, καί,*
ὅταν, ὅτι

Aposiopesis, s. Ellipsis

Apposition, w. proper names 928*; in
 subdivisions 929-30*; explaining or
 defining 931-6*; w. particip. 937-45*;
 noun repeated in 946*; pronoun in
 appos. w. preceding subject 947*, 386

Aramaic, s. Hebrew

Arimatea, Joseph of 291

Arrangement and Variation 544 foll.

Artemidorus (*Oneirocritica*) quotations
 from 907 d*, 211 b, c, 216 b, 642 b

Article, the, w. nouns in general 948*
 (s. also 194 b); w. "fathers" 949-
 50*; "feast" 951*; "heaven" 952-8*;
 "king" 966*, 669; "man" 959-61*;
 "mountain" 962-3*; "only begotten" 964*;
 "prophet" 965* (comp. 492); "teacher" 966*;
 "the woman [of the house]" i.e. "wife" 948*; w. names of persons 967-70*;
 w. names of places 670 foll.; in "the [?] daughter" of" 217;
 w. "God," Philo on 594 a; "the love" (like "the Name," "the Will") 935;
 w. adjectives 982-9*; w. infin. 995*;
 w. particip. 275-6, 507; w. particip. and "is" or "are" 971-81*;
 quasi-vocative 949 (comp. 679 foll.);
 omitted or misplaced 990-4*; reduplicated 982* foll.; in Codex B 652;
 "Teuphilus [the] Jew" 683 a

Ascending 211 a foll., 489; "a. to heaven" 211-12, 275

Asking 516, 536 foll.; "a." and "requesting" 630

Asyndeton 996* foll.; instances of, classified 000-8; used by Jn w. historic pres. 482; introducing parenthesis 639

Attraction of relative 405-7

Authority 250; "I have a." 644; Epictetus on 798-9

B i.e. Codex Vaticanus, readings of, rejected by W.H. 650-62; pause-spaces in 663; important readings of, in special passages 053 c, 079, 166, 401, 407, 428 b, 455 a, 507 a, 521, 530, 768; its authority great on *πιστεύω* 528 a; its weak points 895*, 925 a*, 961*, 968 a*, 530 c, 650-2; interchanges -αι and -ε 658 c

Baptist, John the, 898* foll., 927*, 303,

330, 350, 371, 479, 480 a, 501-2; his "testimony" 401; twofold repetition in his teaching 601 (comp. 927*)

Before (ambig.) 350, 361

Began to do, to say etc., expr. by imperf. 463, 470

"Beginning, from the" 251 a, 254

Beholding 318, 473, 516 a; in a bad sense 212

Belief 475

Believe, believing etc., 302-4, 438-8, 466, 475, 496, 499, 506, 695; aor. and pres. 438-9, 524 foll.; imperf., ambig. 466; perf. meaning "have fixed belief" 442, 474-5; "believe ye," ambig. 238 foll.; "believe" and "know" in juxtaposition 226 c (see also *Joh. Voc.* 1463-1561)

Bethany, connected w. Lazarus 290; twofold mention of 641; beyond Jordan 648

Bethlehem 289

Binding and loosing 517 c foll., 517-9

Blending two constructions 923*, 189 c, 468 b, 482 c

Blinding (metaph.) 449 a

Blood, of Christ 269 b foll.; of the circumcised 269 c; of the passover 269 c

Boldness of speech, Christ's, why emphasized 917 (i)* foll.

Bread, the, that descended from heaven 503 foll.; "buying b." 745-6

Brethren, Christ's 395; "He is not ashamed to call them b." 307 b

Bridegroom, the 371

Buying (metaph.) 745-6; "buying food," Origen on 746

Cana, the "sign" at 261-3; meaning of the name 386 (i)

Case, s. Accusative, Dative, Genitive etc., also Contents p. xv

Causation, notion of, prominent in Jn 174; expr. by conjunct. 174 foll.; by particip. 271-3; by prepos. 295

Cedars on Mt of Olives 671

Chiasmus 544, 554-7, 568

Choosing, God's 441 b foll.

Chronological order, not always followed by Jn 632

Chrysostom, compared with Origen 757 c; alluded to by Jerome 766; quoted or referred to 897*, 903*, 916*, 934*, 942*, 920, 962 b, 966, 983, 991-2, 102 a, 115, 122 b, 124-5, 164-6, 163, 169, 181, 184 a, 195, 199, 207, 209, 211, 212 b, 214 a, 215, 218 a, 231 b,

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

232, 240 *a*, 263 *g*, 264 *a*, 268, 281 *a*,
 290, 300 *a*, 308 *a*, 322 *c*, 323 *a*, 329 (i),
 331 *c*, 338, 342 *h*, 350 *d*, 351, 355, 357,
 362, 372 *c*, 384-5, 386 (i), 396 *b*, 397 *b*,
 398 *a*, 401, 403, 408, 412 *b*, 433, 439 (i),
 452, 461 *a*, 465 *c*, 466 (i) *a*, 472 *a*, 478,
 479 *a*, 489 *a*, 491 *b*, 508 *c*, 512 *c*, 514 (i) *c*,
 515 *e*, 520, 537 (i) *c*, 540-1, 543 *c*, 549 *a*,
 554 *d*, 566 *b*, 570 *b*, 573, 620 *a*, 630 *b*,
 635 (ii), 649 (i) *a*; 649 (iii); 675-6, 686-7,
 689 *k, m*, 691 *d*, 692, 694-5, 697, 701 *a*,
 703 *b, d*, 707 *a*, 714, 716, 718, 722,
 724-5, 727-8, 730, 732, 734, 736,
 739 *a* foll., 740 *b*, 745, 753 *e*, 756,
 757 *d-e*, 758-9, 762 *b*, 764, 767, 786,
 788, 793 *b*, 794, 797, 799 (ii), 799 (iii)
 Clean, man made clean by the Logos
 799 (iii)
 Codex Bezae, s. D
 Codex Vaticanus, s. B
 Come, applied to Christ 440, 482, 490;
 aor. 457; imperf. 465; pres. 482-6;
 "he that is to come" 940*; "he
 that cometh after me" 507; "coming
 into the world" 508; "came" and
 "have come" 440; "the hour
 cometh" and "hath come" 485 *a*,
 604 *a*
 Comparative degree 896*-901*, 918*,
 092, 772, 775 *b*; comp. 733 *a*
 Concessive particles 158-60
 Conditional sentences 078-86, 158-9,
 513-5, 517-23
 Conjunctions: for most, s. Contents
 pp. xv-xvii; for others, s. Index III;
 for omission of conjunctions, s. Asyn-
 deton
 Connexion of sentences or clauses 996*,
 278-9, 628 foll.; adversative or con-
 secutive 069-76; with "and" or "and
 yet" 136-45; with "that" or "be-
 cause" 174-86; doubtful instances
 278, 414, 636-40, s. also Conjunctions
 and Pronouns
 Consecutive particles 191-200, 203, 694,
 697
Constructio ad Sensum, s. Anacoluthon
 Convicting Spirit, the 649 *b, d*
 Corrective manner, a Johannine charac-
 teristic 939*, 380, 628-30
 Correspondence between the visible and
 the invisible 122 foll., 148
 Crasis 150, 151, 383, 769
 Cross, taking up the 515
 Crucified, "the crucified feeds many"
 211 *c*, 642 *b*
 Crucifixion 211 *b-c*

Crying and crying aloud 479, 618

D, *i.e.* Codex Bezae, corrects irregularity
 926*, 990*, 014, 258, 422; alters pres.
 to aor. subjunct. 524, 530 *a*; some
 readings of 942*, 053 *c*, 422, 428 *b, c*,
 637 *a*, 664, 797 *c*

Dative, of instrument 020; of time
 (completion) 021-4; of point of time
 025-6; of advantage, 776, 784 *a*; w.
 special prepositions 027, 338, 355,
 357-9; w. special verbs 019, 506

Daughter (or wife?) ellipsis of the word
 217

Day, "three days," "third day" etc.

331; day of judgment, the 521-2, 535 *a*

Dead, the, (?) prayer for the intercession
 of 630 *i*

Death, "tasting of d." and "beholding
 d." 576

Decalogue, the, second half of 676

Deliberative subjunctive 512, 766 (i)

"Delivering over to Satan" 520

Demonstrative, s. Pronouns

Descending from heaven 275; of the
 Son of man 503

Digression, causes anacoluthon 923-4*

Diminutives 235 *d* (s. *Joh. Voc.*)

Disciple, the beloved, Origen on 545 *c*

Dispersion of the Greeks, the 046

Distributive use of *dvd* 281 foll.

Domicile and birthplace, how denoted
 289-93

Double Tradition, the, parallels be-
 tween, and Jn 026, 165; "laying the
 head to rest" 644 (i)

Dove, "as a d." 955*

Dreams, Artemidorus on 211 *c*, 642 *b*

Drinking and eating at the Lord's
 Supper 759 *f*

Dying 530, 576

Eating in the presence of Christ or the
 disciples 335; "eating and drinking"
 at the Lord's Supper 759 *f*

Ellipsis, of two kinds 204; contextual
 205-9; idiomatic 213 foll.; of apo-
 dosis 210-12; of "some" 213-5;
 (?) of "gate" 216; of "daughter" or
 "wife" 217; of copula 229-30; w.
 "I am" 220 foll.; between "but"
 and "in order that" 063-4, 105-12;
 s. also 386 *c*, 698

Emphasis, caused by insertion of word
 not needed for sense, *e.g.* of pron.
 375, 399; of "is" 972*; of redupl.
 article with adj. 982* foll., 993*;

*This Index extends from 1886 to 2799. Before numbers with * supply 1,*
e.g. [1]999; before others, 2, e.g. [2]000.*

- caused by unusual position 516, 553, e.g. of pron. 552*c*, 553*a*, *c*, 692; of "this" 553*c*; of adverbs 554*b*, 668 (comp. 902*); of "is" 553, 553*b*, 555*a*, 579; caused by chiasmus, 555; by antithesis 564*b*, 566*c* (which may be expressed or implied 899); on two pronouns in juxtaposition 564, 783, 784*c*; on contingency 566; diverted from possessive genit. to noun 558, 569, 776-84; confusable w. contrast 399; s. also 902*, 979*a**, 983*, 993*, 267, 555, 566*a*, *b*, 605*a*
- Entering the Kingdom of God 496
- Ephesians, Diana of the 743
- Epictetus, quoted or referred to 907*c**, 917(v)*, 960*c**, 949, 228*a*, 229-30, 297*c-c*, 305*a*, 334*d*, 404, 439*b*, 439(iv), 473*a*, 493, 532*d*, 570*b*, 664*b*, 683, 695, 697*b*, 702*b*, 705, 717*b-d*, 719*a*, *c-d*, 729*d*, 736*b*, 743*a*, 755*a*, 758*a*, 763, 766(i), 778-80, 791-2, 798-9, 799(ii), 799(iii)
- Epistle, of St John, the first: general "duality" of its style 610; its use of "now" 915(iii-iv)*; of "we" 399*c*; of "He" absolutely to mean Christ 382; of "the true [One]" 936*; of "the love of God" to mean "God's love for men" 932 foll.; its emphasis on "confidence" 917(ii)*; its universal negations 262*b*; on "asking" and "requesting" 121*a*, 630*f-g*; peculiarities of construction or meaning in 159, 392, 515-6, 523
- Eucharist, symbols of 746
- Exclamatory Tone, s. Interrogation
- Face of God, the 765
- Father, ambig. 193, 359; "the fathers" and "your fathers" 949-50*, 553*c-f*
- Feast, "the [principal] feast [of the Jews]" 961*; "at feast-time" ambig. 464*c*
- Feminine, in Heb. and LXX, a cause of error 621-2; s. also "sheep-gate" 216
- First, different meanings of 899* foll., 665-7
- Fish, a symbol 703
- Following 497
- Form of God, the 765*a*
- Fruit (metaph.) 120
- Future regarded as past 444; included in pres. partic. 507; fut. partic. a corrupt reading 500; fut. in apodosis 515*b*; fut. and subjunct. w. *oû mû* 255; w. *tra* 114, 690; s. also 484, 660*c-d*, 762*a* and 960*a**
- Galilee, "from out G." 389; "out of G....no prophet" 492; "sea of G." 045
- Gender, 216, 378, 621-2, 738
- Genitive, absolute 028-31; objective 558*c*; objective or subjective 032-40; partitive 041-2; before nouns 043; in special passages 044-8; possessive 558-69; unemphatic or "vernacular" possessive 563*d*, 776 foll.; emphatic possessive 558*b*, 563*d*; ordinary possessive 558, 563*d*, 779, 781*a-b*; for gen. w. special verbs, s. the several verbs in Index III
- Gennesar 045*a*
- Gennesaret supplanted by "Tiberias" 045
- Giving 454-5; Hebraic use of "I have given" 444; "g. by measure" 714; "g. commandment" 742*a*; "giving," in Jn, parall. to "grace" in the Pauline epistles 742-3; "all that thou hast given" 740-2, 798*a*
- Glorify, "glorifying God" 117; "the Father was glorified" 393, 446
- Glory 211*a-b*; connected with spiritual unity 946*, 455
- Gnomic aorist 754-5
- God, "the face of" 765; "the form of" 765*a*; "the word of" 799(iii)
- Gods, "I said ye are g." 799(iii)
- "Going up to the feast" 265; to Jerusalem 265*b*, s. "Ascending"
- Golgotha 738
- "Grace and truth" 286, 415; "grace" corresponds to the Johannine "giving" 742-3
- Greek, non-classical, disuses the optative 252; uses *mû* with particip. 253*a*; literary as distinct from vernacular 799(ii); later Greek introduces other developments not found in Jn 694, 697, 702, 718-22; the futility of judging Jn's Gk as Byzantine 747-53
- Greeks, "the Dispersion of the G." 046
- Hardened, confusable with "blinded" 449*a*
- Harvest, waiting for 230(iii)
- Hate, "hating one's father" 228*a*; "I hated," meaning "I steadfastly hated" 443; "I have hated" 476
- He=HE 382 foll.
- Head, "laying the head to rest," Origen on 644(i), 713

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

- Healing at a distance 206
 Hearing 450 foll., 586
 Heaven, "the h. opened" 958*; "from h." and "from the h." 952* foll.
 Hebrew or Aramaic, influence of, in N.T. 915(v)*, 920*, 938*, 019, 041, 133-4, 137, 145, 260 foll., 277, 332, 347, 443-5 (see especially 445 a), 482 a; Hebraized Gk 216, 666, 671, 793
 Hellenistic, s. Greek
 Herod the Great and Herod Antipas 737 a
 Hide, "Jesus hid himself" 538 foll., 724
 Hireling, the years of a 230 (ii)
 Historic present 482
 Holy 411 c, d
 Homoeoteleuton 490 a, 549 a, 654 c, 657 c, 659 c, 736 a, 759
 Hoping 474, 476
 Horse, allegorized by Origen 362 a
 Hour, the, "cometh," "cometh and now is," "hath come" etc. 485 a, 604 a; the hour of trial 523 a (see also 770 and 799 (i))
 House, allegorized by Origen 329; mention of, peculiar to Mk 711-13
 I emphatic 401; in the Baptist's testimony 401; Epictetus on "the I" 228 a
 I AM and "I am" 205, 220 foll., 487 a
 Illuminating 532 c
 Imperative, aor. and pres. 437-9; imp. pres. confusable w. indic. 439 (ii), with interrog. 238-44 (especially 240 a, 243 a); first aor. imp. authoritative 437; differently used by different writers 437 a; (?) "concessive" 439 (iii-v), might be called "judicial" 439 (v); implied by prohib. conjunct. 208-9; expressed or implied before "but if not" 080; s. also 233
 Imperfect 463-6; imperf. and aor. 584; of special verbs 467-70; with neg.= "would not" 466; "it was" or "it had been" 466 (i)
 Impersonal, s. Subject
 Impressionism, results in anacoluthon 925* foll.
 "In you" may mean "among you" 353 a
 Inaccuracies, so called, deliberate 629
 Indefinite "they" 424 a
 Indicative: tenses of 440-94, and see Contents p. xxii; interrog. or non-interrog. 238-44; confusable w. imperat. 193, 194 c, 439 (ii-iii), 760; for subjunct. 114, 515 (i), 771
 Indirect interrogative 249-51
 Infinitive, aor. and pres. 496-8, 767; compared w. *lva* and subjunct. 495; accus. and infin. 375 a, 495; infin. w. article 995*
 Instantaneous aorist 755
 Instrument, expr. in Hebrew by "in" 332; instrumental dative 020
 Intercession of dead for living, (?) prayer for 630 i
 Interrogation expr. by particles 231-5; without particles 236-48; sometimes exclamatory 142, 146, 486; confusable w. imperat. and affirmation 238-44 (esp. 240 a); indirect 249-51
Iota subscript 515 (i) b, 772-5
 Irony, in Jn 960*, 046, 570 d, 643-5
 Isaac, i.e. "laughter" 689
 Ishmael, (?) alluded to 263 c
 Israel= "seeing God" 765
 Jacob, described as seeing God 765
 Jerome, (?) alludes to Chrysostom 786; mentions Origen 789 a
 Jew, "a Jew" 350; "the Jews" (?) = citizens of Jerusalem 942*; "many of the Jews," ambig. 941* foll.
 Jewish canons of repetition 588, and of negation 591; Jewish Prayer-Book, repetition in 587 a; s. Hebrew
 John the Baptist, s. "Baptist"
 John the Evangelist, style of (see Allusiveness, Ambiguity, Anacoluthon, Asyndeton, Emphasis, Epistle, Impressionism, Irony, Metaphor, Mysticism, Narrowing Down, Parenthesis, Quotation, Repetition, Self-correction, Symbolism, Variation) shews traces of more than one writer 891-2*; intervention of, where Lk. omits or deviates from Mk 917* (iii) foll., 918*, 945*, 963*, 039, 045, 047, 048, 088, 173, 293, 346 a, 396, 464 b, 480 a
 Joseph (husband of Mary), Jesus called "son of J." 289, 643
 Joseph (son of Jacob) seeking his brethren 649 b-c
 Josephus, his rendering of Heb. names 573
 Judges, addressed in the words "I said ye are gods" 799 (iii)
 Judging, judgment, 334 b, 695, 799; how regarded by Christians 182 a
 Kidron 671-4

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

- King, "a k." and "the k." 245 *a*, 669;
the natural k. 798
- Knowing 491 foll., 511, 515, 760 foll.;
"knowing" in juxtaposition w. "be-
lieving" 226 *c*; "I know" 448 *a*;
"they have not known" 448; "know
ye" ambig. 243, 762 foll.; "know
thyselves" 126, 763
- Latin versions 895 *a**, 901 *a**, 926 *a**,
118 *d*, 154 *d*, 168 *a*, 190 *a*, 210 *a*,
289 *a*, *b*, *c*, 290 *a*, 331 *b*, 343 *a*, 350 *c*,
491 *a*, 569 *c*, 687, 702 *a*, 711 *a*, 715 *d*,
727 *a*, 767 *a*; infin. and subjunct. in
687, s. also 688 *a*
- Latinisms 213 *a*, 258, 288
- Law, the 286; "Present of Law" 484
- Life, hating, loving, losing one's life 485
- Lifted up = crucified 211 *b*, *c*; double
meaning of 642 *b*
- Lifting up the eyes 616-7
- Logos, the 269 *b*, 308, 410; action or
agency of 296 *a*, 301; titles of 938*,
964*, comp. 410
- Looking to 317
- Loosing sins 517; binding and loosing
517 foll.
- Lord, used by Epict. in a bad sense
799 *d*; meanings of "my lord" 050
- Losing one's soul 228 *b*
- Love, "love of God," two meanings of
032 foll.; "the Love," like "the
Name," "the Will" 035
- Loving 476, 529 *a*; loving one another
529
- Luke, literary style of 781, 799 (ii);
various styles in his Gospel and the
Acts 913*, 563 *a*, 677, 686, 759 *c*;
peculiarities of 737 *a*; optative in
252; differs in construction from Jn
972*, 995*, 191 *a*, 307, 593, 799 (ii);
deviates from Mk, or omits what is
in Mk, where Jn intervenes 917 (iii)*
foll., 918*, 945*, 039, 045, 047, 088,
173, 276, 293, 346 *a*, 396, 464 *b*, 480 *a*
- Man, emph. 412 *a*; "the man" 959-60*;
"the new man" 959*; perh. = "hus-
band" or "bridegroom" 371, 722;
the ideal, in Philo 649 *b*; in Epictetus
960 *c**
- Manifestations of Christ 331 *c* foll., 414 *f*,
619 foll., 699, 701-3, 715
- Mark, style of 065, 380 *b*, 513 *b*, 649 (i) *f*,
686; his use of hist. pres. 482; of
article 967*; of the word "house"
711; Mk regarded as a Petrine
Gospel 913*; similarities in Mk and
Jn 917 (vi)*, 112, 238, 240, 380 *b*, and
s. "John, intervention of"
- Mary "those that had come to M." 380
- Master, the natural m. of men 798 *c*
- Matthew, John agrees with 026, 537 (ii) *b*;
Mt's use of "this is come to pass"
478 *a*, 758; s. also *Joh. Voc.* 1745-57
- Mean, "he meant to say" 467 foll.
- Messiah, Talmudic Traditions about
736 *c*
- Metaphor 948*, 955-6*, 120, 197 *b*,
211 *a* foll., 230 (ii-iii), 281-3, 300,
329, 346 *a*, *c*, 355, 449 *a*, 520, 642 *b*
- Middle voice 536 foll., 660 *d*, 688, 689 *i-l*
- Mis-spelling, s. Spelling
- Mood 889*, 252; see also Imperative,
Indicative etc., Tense, and Contents
p. xxi foll.
- Moses, Chrysostom on 745 *a*
- Motion, implied without verbs of
motion 305
- Mountain, the, meaning of 962*
- Mysticism, 890*, 985*, 134, 168, 285,
281-3, 329, 384, 426, 483 *a*, 543, 587-
627, 611 *a*, 641-9, 702-3, 712-3, 731,
736-7, s. also Metaphor
- Name, God's 409-10; "my n." 411 *b*;
"a new n." 409, 412; "thy n." and
"thy Son" 769; "thy n. that thou
hast given me" 744 *c*
- Names: Proper names in apposition
928*; article with 967* foll.; indeclin-
able, with article 963*; declinable
and indeclinable 672 foll.
- "Narrowing down" 290 (esp. 290 *b*);
908*, 303, 310, 629, 636 *c*
- Nazareth 289; "Jesus from N." 292
- Negation, repetition through 591, 598
- Negative particles 253-65, 704; double
negative 257; negative w. imperf. 466
- Net, of the Gospel, the 703 *c*
- Neuter plural 267, 419-20
- New 907*; the word in Aramaic and
Greek 906*; "the n. birth" 906* foll.;
"the n. man" 959; "a n. command-
ment" 412; "a n. name" 409, 412
- Nicodemus in *Acta Pilati* 461
- Nominative 049-51, s. Subject
- Nonnus, quoted or referred to 156 *a*,
235 *c*, 338 *a*, 350, 384 *a*, 386 *c*, 386 (i) *n*,
419 *b*, 435 *a*, 461 *a*, 478, 487 *a*, 489 *a*,
508 *c*, 514 *a*, 515, 537 (i) *c*, 540 *a*, 586 *c*,
635 (i) *a*, 642 *a*, 649 (iii), 657 *d*, 664 *a*, *b*,
665, 668 *a*, 682 *b*, 683, 687-8, 689 *k*,
692, 694, 701 *b*, 702, 703 *c*, 704, 714.

*This Index extends from 1886 to 2799. Before numbers with * supply 1,
e.g. [1]999*; before others, 2, e.g. [2]000.*

- 716, 722, 724-5, 727, 728 *a*, 730-2, 733 *a*, 734, 736, 739 *b*, 740 *c*, 742 *a*, 743, 744 *c*, 745, 753 *d*, *e*, 756, 757, 758, 759, 760, 762, 766 (i) *a*, 767, 768-9, 793 *b*, 796 *b*, 799 (ii), 799 (iii)
- Nouns, indeclinable 968*, 970*, 673 *c*; neut. pl. 267, 419-20; repeated in apposition 946*; genitive before 043, 558 foll., 776 foll.; with article 948* foll.
- Number, sing. and plur. 266-70
- Numbering the people, under the Law 010
- Numbers, mystically allegorized 281-3; "perfect" 233 *c*
- One, meaning unity 118 *b*
- One, meaning "anyone" 379
- Only, "the o. man of Italy" 895*
- Only begotten, with and without article 964*
- Openly, confidently, or plainly 917 (i-vi)*, 727, comp. 798 *f*
- Optative 252, 514 (i) *b*
- Oratio Obligua* 189
- Order, chronological, broken 460; of words 544-86, 776 foll., s. Emphasis and Variation
- Origen, compared with Chrysostom 757 *e*; mentioned by Jerome 789 *a*; quoted or referred to 895*, 897*, 903 *a**, 934*, 942-4*, 965*, 022 *a*, 079 *c*, 110 *b*, 118 *b*, *c*, 184 *a*, 209, 218 *a*, 222 *a*, 263 *d*, 269 *a*, 275 *a*, 283 *c*, 285-6, 304 *b*, 307 *d*, 316 *b*, 324 *c*, 329, 329 (i), 335 *a*, 338, 346 *a*, 357, 362 *a*, 386 (i), 396 *b*, 397 *b*, 412 *a*, 414 *b-h*, 428 *b* foll., 430, 434 *c*, 439 *a*, 439 (i), (iii), (v) *a*, 452, 464 *b*, 479, 489 *a*, *b*, 490 *a*, 492 *a*, 507 *a*, 508 *c*, 540 *b*, 543, 545 *c*, 549 *a*, 553 *f*, 573, 584 *c*, 586 *c*, 622, 635 (i), 644 (i), 649 *e*, 649 (iii), 659 *e*, 664, 666-7, 668 *a*, 680, 682 *a*, 685, 688 *a*, 689, 692, 695, 703, 713, 716 *b*, 722, 724, 725, 726, 728, 730, 736 *a*, 740-2, 744, 746, 756, 757 *c*, *e*, 758, 759, 765 *a*, 766 (i) *a*, 767, 770, 793 *b*, 799 (ii), 799 (iii)
- Orthography 114, 691; Augustus, negligent of 790
- Papyri, quoted or referred to 049, 114, 173 *a*, 235 *d*, 252, 282 *a*, 332 *a*, 334 *d*, 386 *a*, 414 *a*, 416 *a*, 465 *d*, 479 *a*, 520 *a*, 554 *c*, 630 *d*, *i*, 640 *e*, 642 *b*, 665 *a*, 667, 678 *a*, 683 *a*, *b*, 690, 691, 693, 696, 697 *c*, 698 *a*, 708 *c*, 711, 717, 729, 771, 775 *a*
- Paraclete, the 932*, 352-3, 793
- Parallelism, as distinct from Chiasmus 544 *a*
- Parenthesis 070 foll., 164, 168, 180, 631 foll.; w. Asyndeton 639; avoided by SS 631; comp. 018
- Participle 271-9; in apposition 937* foll.; w. negative 253-4, comp. 704; aor. 499-506; fut. a false reading 500; fut. comprehended in present 500; perf. 506, 517; pres. 351, 507-10; probably expressing cause 924 *a**, 273; see also Article and Genitive Absolute
- Partitive Genitive 041 foll.
- Passive voice, avoided by Jn 373; passive and middle 538-43
- Patriarchs, the 949-50*
- Paul, St, the Apostle, his handwriting 114, 691, 785-90; his view of God's preordnance 689 *j*
- "Pause-spaces" in Codex B 663
- Penueel, meaning of 765
- Perfect tense, as result of Johannine style 473-5; as result of Johannine thought 476-7; compared with aorist 440 foll.; meaning "it is on record that" 758; denoting instantaneousness and permanence 517-20; in Heb. 443; second perf. 478-9; some act. perfects in Gk seldom used 441, 747-53; perf. partic. 506; s. also 683 *a*, *b*
- Personal, s. Pronoun
- Pharisees 214-5; chief priests and P. regarded as one council 991 *a**
- Philo, on the "laughing" of Abraham 097; quoted or referred to 890*, 895*, 905*, 907 *c**, 917 (v)*, 935*, 964*, 097, 223, 275 *b*, 281, 283 *b*, *c*, 285, 295-6, 307 *d*, 346 *a*, 386 (i), 410, 414 *h*, 494, 535 *a*, 579 *a*, 588-90, 594 *a*, 602, 616, 617 *a*, 647 (n.), 649, 665, 676, 689 *e*, 743, 765
- Philosophers and kings 799
- Phrynichus on η : 772 foll.
- Pilate's judgment 799 *f*
- Plato, on "knowing" 763 *a-b*; his use of the "vernacular genitive" 776
- Pleonasm for emphasis 606
- Pluperfect 480-1; aor. for Eng. p. 459-62; no p. in Heb. 480; no p. partic. in Gk 506
- Plural 417; pl. vb w. sing. noun 278;

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

- pl. referring to sing. 266; neut. pl. 267, 419-20
- Position of words, 544-86; see also Emphasis and Variation
- Possessive adjectives 987-9*
- Possessive genitive 558-69, 776-84
- Prayer 452; the Lord's Prayer, reference to, in Jn 053
- Praying 536; the Son not described as "praying" to the Father 630 *h*
- Predicate, when before subject 994*; p. in one clause subject of next 556; "such" used as p. 398
- Preordination, divine 093, 102-5, 109-10
- "Preparation of the Passover," meaning of 048
- Prepositions 280 foll., and see Contents pp. xix-xx
- Present, imperat. 437-9; indic. 482-94; historic 482-3; of prophecy and of law 484-94; infin. 496-8; aor. and pres. infin. in LXX 767; particip. 607-10; pres. part. w. "was" 277; subjunct. 511-35
- Privately, Christ does not teach privately 202, 348, 251 *b*
- Pronouns, demonstrative 374-98; personal 399-404; relative 405-16; ins. for emphasis 399 foll.; in appos. to preceding subject 947*; ambiguous 378-9; emphasized by juxtaposition 784 *c*; see also possessive genit. 558-69 and 776-84
- Proper names, s. Names
- Prophecy, "present of p." 484, 509
- Prophet, "a, or the, p." 492 *a*; "the p." 940*; "art thou the p.?" 940*, 965*
- Prophetic present 484, 509
- Proselytes 907-8*
- Punctuation 996*, 186, 225 *a*, 248 *a*, 278, 314, 372 *b*, 414, 508, 799 (i), s. Connexion of Sentences
- Purpose, how expressed in Jn 093, 097, 173, 524-9, 686-90, 693, comp. 995*
- "Question" (vb) meaning interrogate 498, 577
- "Questioning" (n.) meaning discussion or dispute 349-60
- Quotations and repetitions 190 *a-c*, 275 *a*; variation in 544; of Christ's words by Himself 545; conformed to txt. rec. 269 *a*, 357 *b*; introduced in *Aboth* 470 *a*; s. also 079 *c*, 412 *b*, 745 *a*
- Rab, root of "Rabbi," two meanings of 899*
- Rachel, regarded by Justin, Iren., and Orig. as type of the Church 944*
- Reception of Christ 448 *a*
- Recognition 491, s. "knowing"
- Regeneration 903* foll., 288 foll.; "from above" 673
- Relative (Pronoun) 405-16; attraction of 405; s. also 738
- "Remembering" after the Resurrection 469
- Repetition, or Refrain 537 foll.; variation in 544 foll.; in Jewish Prayer Book 587 *a*; Jewish Canons of 588; through negation 591, 598; in Synoptists 592; of Vocatives 592 *a*; twofold, in the Baptist's teaching 601-2; in Christ's words 603 foll.; in narrative 607; twofold or threefold 608-11; threefold 396, 612-23; sevenfold 624-7
- Resumptive clauses 633
- Resurrection, manifestations after the 335, 699-700, 703 *b*, *d*; the period of 331 *c*, comp. 715
- Retaining sins 517-20
- Revelation of St John, the 890*, 892*, 964*, 011, 176, 270 *c*, 288, 329, 349, 624, 640, 781, 799 (ii)
- "Right side of the ship, the" 703 *c*
- Samuel, the call of 307 *d*
- Saul, Abba 227
- Saying, vbs of 456, 469, comp. 251 *b*; "began to say" 467, 470
- Scripture 339; difficulty of identifying 129; Orig. on lit. interpretation of 545 *c*; Christ's quotations from 626; "searching the scriptures" 439 (i)
- Sea, "on, or near, the s." 340-5; Jesus standing "by the s." 354
- "Searching the scriptures" 439 (i)
- Seeing=experiencing 576 *c*; s. and beholding 572; s. and knowing 491, 764-6; s. the kingdom of God 573
- Self-correction 628 foll., 635 (ii)
- Sending 277, 440, 463
- Sentences, connexion of 628 foll.
- Septuagint, variety of styles in 349 *a*, 536, 649 (i) *f*, 689 *d*, comp. 911*
- Serving 515
- "Seven," the number, in Revelation 624; sevenfold repetition 624 foll., comp. 411 *a-b*, 529 *d*
- "Sheep-gate, the," an error 216
- Singular number 418; referred to as pl. 266

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

"Six," the number 283 *b*; six days, mystically implied 647
 Slave, the, does not "abide in the house" 263 *c*
 Son of God 410, 798-9
 Sower, Parable of the, "word" how used in 799 (iii)
 "Speaketh of his own" 728
 Speaking, vbs of, see "Saying"
 Speech, direct or reported 926*, 189; speech confusable w. narrative or comment (see Preface, pp. vii-ix) 936*, 949*, 956-7*, 066, 128, 203, comp. 925*; speech assigned wrongly by Chrys. 734 *d*, 745 (see esp. 745 *a*), by Cyprian 737 *c*, by Aphraates 768, comp. 061; change of "him" to "me" in 695 *c*
 Spelling, St Paul's 691; Augustus's 790; misspellings freq. in Mk 513 *b*
 Spirit 315 foll., 407; different meanings of 976 *a**; not given "from a measure" 714; "the Holy S." 488; "the S. of truth" 352
 SS (see p. xxv) 926 *a**, 942 *a**, 944 *a**, 977*, 990*, 079, 083, 186 *b*, 235 *a*, 329 (i) *b*, 448 *a*, 517 *d*, 632 *a*, *b*, *c*, 739 *b*, 756, 760, 769; its avoidance of parenthesis 631, 632 *a*, 639 *a*
 Stand, "Jesus stood" 307 *a* foll., 703, 710
 Stone (metaph.) 397; "a white s." 409; "the s. that the builders rejected" 622
 Style, Johannine 891-3*, 112, 132, 134, 455; its abruptness 135; contrasts 140 *a*; rarely resembles that of Lk. 335 *a*; s. "Ambiguity," "Epistle," "Hebrew," "Speech"
 Subject 417 foll.; collective or noun-group 417-8; neut. plur. 419-20; suspended 421-2; omitted in partitive clauses 041-2, 213-5; "they" non-pronominal 424-6; "we" non-pronominal 427-35; "[any]one" 379
 Subjunctive aor. and pres. 893*, 511-35; deliberative 512, 766 (i); in final clauses 093 foll., 524-30, 687-9; in conditional clauses 513-5, 517-23; in temporal clauses 531-5; after the indef. relative 516; in strong negation 205
 Suspensive sentences 122 foll., 175 foll.
 Symbolism, s. Metaphor and Mysticism
 Synonyms (on the meaning, see p. 645 n.) 630 *h*; juxtaposition of 570, 576-7, 584 *a-c*, s. *Joh. Voc.* p. 151

Tabernacles, the feast of 205 *a*
 Talmud, the 196
 Tautology, Philo on 588 *d*
 Teacher, "thou art the t. of Israel" 966*
 Temple, the, rebuilding of 021 foll.
 Tense 893*, 436, 753, s. Contents, p. xxi-xxiii, also Aorist, Future etc.
 They, non-pronominal 424; THEY 426
 Third day, the 982*
 This, "this is he" etc. 957 *b**; "this [thing] is the Lord's doing" 396
 Thomas, his confession of faith 049-51
 Three Witnesses 588-9
 Threefold repetition 612-23, comp. 411 *c*; thr. rep. of "remembering" 639; twofold or threefold rep. 608-11
 Tiberias, the sea of 045
 Time, completion of 021 foll.; duration of 013 *b*, comp. 678; interval of 331 *c*, 715; point of 013, 025, 331; simultaneousness of 531
 Transliteration 216, 666, 671 *a*, 793
 Transposition 915 (ii), (iii); s. Emphasis and Variation
 Treasury, the 333
 Two, "t. witnesses" 588; "t. or three firkins" 281-3
 Twofold attestation 589; twofold meanings and events 641-9, comp. 172; twofold repetition: in the Baptist's teaching 601-2; in Christ's teaching 603-6; in narrative 607; twofold or threefold rep. 608-11
 Understanding, or knowledge, moral 491 *d*
 Variation in repetition or quotation 544 foll.; in sympathy w. meaning 565; miscellaneous 570 foll.
 "Vernacular genitive, the" 558 foll., 776-84
 Vernacular and literary Gk 781, 799 (ii)
 Vocative 052-3; expr. by article 679 foll.
 Voice, middle 536-7; passive 538-43; s. also 563 *c*, 689 *c* foll.
 Walking 342; = "teaching" *ib*.
 Water, connected with "life" 314; "rivers of w." 316 *b*
 "We," meaning of 287; non-pronominal 427
 "Which" and "who" in A.V. and R.V. 273 *a*
 Wife (?) ellipsis of the word 217

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

"Will of God, the," parall. to "the word of God" 799 (iii)

"With" = "in the sight of" or "in the house of" 355; ambig. 363, 799 (ii);

"questioning w." 349

Witnesses, "two" and "three" 588; "three" 306

Witnessing 383-4

Wonder, in bad sense 338

Word, "the word." "the word of God," "my word" etc. 799 (iii)

Worshipping 019

"Would" = "was minded to" 471; "would not," how expr. 463; "would have liked" 472, 498

Year, the agricultural, how divided by the Jews 230 (iii); "forty and six years" an error 021-4

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999* ; before others, 2, e.g. [2]000.*

JOHANNINE GRAMMAR

III. GREEK

[This Index deals mainly with conjunctions, prepositions and pronouns. Nouns and verbs in it are regarded mainly in their grammatical and syntactical aspects and not so much with reference to their separate meanings—for which the reader is referred to Index III of "Johannine Vocabulary." If a word, e.g. *ἀγαπᾶς*, is occasionally mentioned in a non-grammatical aspect, it is because of a desire to supply some defect in "Johannine Vocabulary," e.g. the testimony of Origen to the difference between *ἀγαπᾶς* and *φιλῶς* (2584 c).]

‘A- privative expr. by *οὐ* 143, 248, 256
 ἈΣΘΕ 679
ἀγαλλυμένους: w. *ἐν* 997, 688-9; *-αἰσθῆναι*
 v. r. *-αἰσθῆναι* 685 a; active form of
 689 i
ἀγαπᾶς: aor. 323, 515 b; aor. and
 perf. 443; perf. 474-7; *ἡ ἀγάπη ἣν
 ἡγάγησάν με* 614; Origen on *ἀ.* and
φιλῶς 584 c
ἀγάπη 581; rarely w. objective genitive
 633 foll.; *ἡ ἀ.*, in Jn, "the love of
 God revealed to men" 636
ἀγαπήσα: *ἀγαπήσαντες* in Mk and Jn
 423 a, 512, 745-6
ἀγάπης: *ἐν ἀγάπῃ* 711 b
ἀγαπᾶ: *ἀγαπᾶς* 428
ἀδελφούς: *τοῖς ἀ.* 307 b
-αι interchanged w. *-ε* 423 b, 514 a, 658 c
αἶμα and *αἵματα* 248
αἰρέσαι, s. *αἰρέω*
αἰρέω: pres. and aor. subjunct. 516;
ἀ. and *αἰρέσαι* 536; *ἀ.*, *αἰρέσαι*, and
ἐρεσθῆναι 630 f foll.; *προσείχετε καὶ
 αἰνέετε* 536 a; *αἰνέσαθε* imper. or
 infin. 514 a

αἰρέω, *ἡ* 245 b
αἶμα: *ἐν τῷ ἀ.* 212; *οὐ (οὐ μὴ)...αἶμα τῷ
 ἀ.* 243 c-g
αἰσθῆναι = "earn" 799 a
αἰσθῆναι: aor. and perf. 450-2; fut. act.
 660 c-d; w. accus. and w. gen. 588
αληθεύειν in Codex B 654
ἀλλὰ: =contrariety, "not this but
 that, or, something more" 665-7; =
 difference. "nevertheless" 668-9;
 in special passages 669-2; *ἀλλ' ὅτι*
 643-4, 106-12, 327. In the Synopses
 111: *ἀλλ' ἀπὸ πάντων* 245 (j); *ἀλλ'...*
ἀλλὰ 592; *οὐ* followed by *καὶ* instead
 of *ἀλλὰ* 598; *ἀλλ'...* 598 in Papyri
 443 a, b
ἀληθῆσαν: *αὐτῶν ἀ.* 349
ἀντανα 314-6
ἀντα: *ἀντα ἐπὶ* 972*, 975 foll., 730;
ἀντα and *ἀντ' ἀλλαν* in Epict. 791 foll.,
 297 c; *ἀντα ταῦτά* 335 a; *ἀντα* and
ἐρεσθῆναι 675-7
ἀντι 611 a, b
ἀντ': in *ἐκκλῆσαν* 979, 213 a, 608; in
 position 546, before a partic. 730 c;

¹ To the instances of *ἀντ'* at the end of a sentence add Lucian *Hermotimus*. § 14
 (L 762) *ἀντ' ἅπα ἀντ' ἅπα ἀντ' ἅπα τὰ πρῶτα καὶ πρὸς τοὺς τῶναι ἦν ἀντ'.*

This Index extends from 1896 to 2799. Before numbers with * supply 1,
 e.g. [1999*]; before others, 2, e.g. [2000].

ὅστις ἄν, ὁ ἄν (or ἐάν) etc. 516; ὥστε ἄν...θέλω 697 c; ἄν and ἐάν interchanged 739; ἄν "if," only in Jn 739; s. also ἐάν

ἀνά 281-3

ἀναβαίνω 264 a, 265; with ἐορτή 264-5, 771; quoted as πορεύομαι 489 a

ἄνθρωπος applied to Christ 371, 722 b, c; distinct from ἄνθρωπος 009, 571; θέλημα ἀνδρός 269; ἰδοὺ ἄνθρωπ in Zech. 662 a

ἄνθρωπος 386 b; emphatic 412 a; how used in Jn 934*; ὁ ἄ. 959-61*; ὁ ἄ. in Epict. 960 c*; ἄ. contrasted w. λόγος 277, distinct from ἄνθρωπος 009, 571; οὐκ ἄ. or ἄ. οὐ in LXX 586 d

ἀνίστημι in repetition 609 a

ἀντί 284-7

ἀντλέω 281 foll.

ἄνωθεν 903-8*, 403, 573, 734 d

ἀπάρτι, s. ἄρτι

ἀπέρχομαι: w. ἐν 334 d; ἀπελήλυθεν and ἀπῆλθεν 753 a foll.

ἀπό: transposed 288; ambig. 215 b, 291; ἀπό and ἐκ meaning "[some] of" 213-5, denoting domicile and birthplace 289-93, interchanged in LXX 293 a, w. λαλέω 293 b, 586 a; ἀπό, ἐκ, and παρά, w. ἐξέρχομαι 326-8 ἀποθνήσκω: οὐκ ἀποθνήσκει 486; ὁ ἀποθνήσκων "he that is under sentence of death" 530; ἵνα μὴ ἀποθνήσκῃ v.r. for ἀποθάνῃ 530

ἀποκρίνομαι: ἀποκριθεὶς 271; ἀπεκρίνατο and ἀπεκρίθη 537; ἀπεκρίθη (Ἰησ.) καὶ εἶπεν 611 a-c; ἀπεκρίθη w. Ἰησ. (not w. ὁ Ἰησ.) 963*

ἀπολύω: κατὰ δὲ ἐορτὴν ἀπέλυεν 464 b

ἀποστέλλω: aor. and perf. 440, 483; ἀπεσταλμένος παρὰ θεοῦ contrasted w. ἦν πρὸς τὸν θεόν 277; ἄ. and ἐξαποστέλλω 753 b

ἀποτινάσσω: ἀποτινάσσετε and ἐκτινάξατε 437 a

ἀριθμοί: τὸν ἄ., adv. accus. 009

ἄρτι and νῦν 915 (i)-(vi)*, 246

ἄρτοι: ὁ ἄ. ὁ καταβαίνων and ὁ ἄ. ὁ καταβάς 504; ὁ ἄ. οὗτος and οὗτος ὁ ἄ. 553 c

ἀρχή: τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῶν 154-6; ἄ. τῶν σημείων 386 (i); ἐξ ἄ. and ἀπ' ἄ. 254 a

ἀσθενέω: ἀσθενούντων, ambig. 930*

ἀστραπή 532 c

αὐτῆς s. οὗτος

αὐτός 374-80, meaning "God" 731, change from to ἐκεῖνος 302; αὐτοῦ etc. possessive, emphatic and non-emphatic 558, om. or rep. 395; αὐτοῦ ambig. 378-9; αὐτόν ins. and om. 537 (i) a; αὐτός ὁ 931 a*; αὐτός μόνος and μόνος αὐτός 724-6; αὐτός περὶ ἑαυτοῦ 723; ἐγὼ εἰμι αὐτός 220, 221 a, 224, 699-700; δι' αὐτοῦ ambig. 302, 595 a; αὐτοὶ ἐσμεν "we are by ourselves" 699; καὶ αὐτοὶ γάρ emph. 692; αὐτός v. r. αὐτό 727; αὐτοῖς [δ] Ἰησοῦς, why a doubtful reading 656 c

βατα: τὰ β. τῶν φοινίκων 047

βαπτίζω: w. εἰς 708 a

βασιλεία: εἰσελθεῖν εἰς, οἱ ἰδεῖν, τὴν β. τοῦ θεοῦ 573

βασιλεὺς: with and without article 966*, 669; σὺ λέγεις ὅτι β. εἰμὶ 245 a; s. also 798-9

βασιλικός: ἐκ τῶν βασιλικῶν 215 b

βαστάζω: aor. and pres. infin. 497

βηθανία: ἀπὸ B. 290

βηθλέμ: ἀπὸ B. 289

βῆμα 537 (ii) b

βλέπω: hist. pres. 482; βλέπετε, initial, imperat. 237¹

¹ In 2237 it was said that "βλέπετε would naturally be imperative." In N.T., βλέπετε—except with relative or negative—is almost always (abt 20) initial and, when initial, alw. imperative (1 Cor. i. 26 being no exception). In *Poet. Scen.* βλέπετε is only in Eurip. *Cyc.* 211 (imperat.). Initial ὁρᾶτε in *Poet. Scen.*, though possibly interrog., prob. always means "See!"—Aesch. *Prom.* 119 "See [me outraged because of my love for mankind]!", *Ag.* 1217 "See [these spectres]!", *Soph. El.* 1228-30 "See [Orestes restored to life]!" to which the Chorus replies "We do see," *Oed. Col.* 871-2 "See [these insults]!" to which Oedipus replies, "They do see," *Ant.* 806 "See [me led away to death]!", Eurip. *Fragm. Alcm.* 11 "See [the tyrant in exile]!" In Aristoph., too, ὁρᾶτε initial, or after a pause, is almost alw. imperative, or may be so taken. In N.T., ὁρᾶτε is alw. imperat. exc. perh. in Jas ii. 24 ὁρᾶτε ὅτι (after βλέπετε ὅτι) R.V. "ye see that"; and, even there—in view of Epictet. iii. 13.9 ὁρᾶτε γὰρ ὅτι, "videte enim" and the frequency

Γαζοφυλάκιον : ἐν τῷ γ. and κατέναντι τοῦ γ. 333-4

γάρ: Synoptic and Johannine use 065-6; sometimes an indication of evangelistic origin 066*b*; in special passages 067-8, 683; καὶ γάρ 167, comp. 692; οὐ γάρ, not interrogative in Jn 633; various ellipses before 683*a*

γεμίζω: w. ἐκ 329 (i)

γέμω: w. ἐκ 329*a*

γεννάομαι 904-8*, 573

γενόμαι: w. accus. 016-18; γ. θανάτου 576

γῆ: eis τὴν 'Ιουδαίαν γῆν 670*b*; γῆ 'Ιούδα 670*b*

γίνομαι: ἐγένετο contrasted w. ἦν 277, 506-7; γέγονα 396*b*, 478*b*; γέγονεν ἴνα 478*a*; γέγονα and ἐγενόμην 440; γέγονας 758; γενάμεναι 472*b*

γινώσκω: aor. and perf. indic. 448, 511*a*; aor. and pres. subjunct. 511; ἔγνων 328, 511*a*, 582; ἔγνων = "I knew [at once]" 443*c*; γινώσχετε ambig. 243, 491, 760; γινώσχετε combined w. ἐωράκατε 491; γ. and οἶδα 491, 757*d*, 763; γνώθι σαυτὸν and τὸ ἐαυτὸν γινώσκειν 763

γνωρίζω: aor. 447

Γολγοθὰ 738

γράμμα: πηλικοῖς γράμμασιν 691*d-e*, 785-90

γράφω: ἐπ' αὐτῷ γεγραμμένα 339; δ γέγραφα γέγραφα 473; ἔγραψα in letters 691*a* foll., 785-90

γυνή: w. article 948*a**; ? ellipsis of γ. or θυγάτηρ 217

Δέ: consecutive or adversative 069-73; third word, or later, in its clause 074-6; denoting antithesis 209; introducing parenthesis 633*b*; in doubtful connexion 636; a δέ-clause before an οὖν-clause 634; w. ἔλεγεν 468; w. pluperf. 480; καί...δὲ 076; μέν...δὲ 077; μέν ends Thucyd. iii. 116 foll. by δὲ ἰδ. iv. 1 638; s. also 635 (i)*a* δει: δεῖ 272*a*, 635 (i)*a*; δει written δι, confusable with δι' (prep.) 428*c* δεκάς 283*c*

διά: w. accus. of pers. 294-300, 705; w. gen. of pers. 301-4; w. gen. of time 331*c* foll., 715; δι' ὧν...καὶ δι' οὗ 294; οὐ διὰ τοῦ θεοῦ ἀλλὰ παρ' αὐτοῦ 296*a*; διὰ τί; 231*c*; διὰ τοῦτο 387 foll.; (?) δι' ὧμάς 428*c*; διὰ σοῦ for διὰ σέ 729*a*

διασπορά: ἡ δ. τῶν 'Ελλήνων 046

διδάσκαλος: w. article 966*, 195, ? vocatively used 680

δίδωμι: aor. and perf. 454-5; imperf. 465*b*; pres. and perf. in LXX 444; δ δέδωκάς μοι 422; πάν δ δέδωκας 740-4; ἔδωκεν, v. r. for δέδωκεν 687*c*; late forms of, e.g. ἔδωσα 690; δός, v. r. in ch. xvii. 740

διώκω: ὁ διώκων "the prosecutor" 537

δοκέω: aor. and imperf. 464*a*; μὴ δοκέιτε 235*a*; τί δοκεῖ ὑμῖν and τί δοκέιτε 766 (i)*a*

δοξάζω: aor. 441; various meanings of ἐδοξάσθη 446

δοῦλος 263*g*, 584*b*

δραχμαὶ om., e.g. ἀραβῶνα (δ.) η "eight [drachmae] as earnest money" 729

δύναμαι: w. aor. and pres. infin. 496, 767; δύναται ἀρπάζειν and ἀρπάζει 767; δ. ins. by LXX = Heb. interrog. 767

δύο 231-3

Ε, Θ, Ο and C interchanged in B 650-2 -ε interchanged w. -αι 428*b*, 658*e*

ἐάν or ἄν: w. aor. and pres. subjunct. 511, 513-5; w. indic. in 1 Jn 515 (i), comp. 771; ἐάν μὴ 521-3, w. pres. subjunct. in connexion w. the hour of trial 523*a*; ἐάν τις 580; ἐάν and τις separated 552*c*; καὶ ἐάν 153-9; ἄν τινων κρατῆτε 517-20; ἐάν οὖν θεωρῆτε 210-12; ὅστις ἐάν ambig. 414-6; ὅστις ἄν, δ ἄν (or ἐάν) etc. 516, 660*b*; ἄν and ἐάν interchanged 739; ἐάν for ἄν in Papyri 416*a*

ἐαυτοῦ: ἐν ἐαυτῷ, -οῖς, how used in Jn 039; πρὸς ἐαυτοῦς 366*c*; αὐτὸς περὶ ἐαυτοῦ 723

ἐγγύς 909*

ἐγείρω: προφήτης οὐκ ἐγείρεται 492

of ὅρα ὅτι in Epictet., as well as i. 3. 9 ὁρᾶτε οὖν καὶ προσέχετε—the meaning may be "see [and note] that." These facts bear on 2762*a*, which rendered *Il. i. 120* λέύσσετε imperatively, though rendered in Monro's *Hom. Gramm.* p. 190 "ye see." The scholiast says, "ὁρᾶτε, βλέπετε," perh. intending not only to explain the poetic λέύσσετε by a prose word, but also to shew that it was imperative, like initial ὁρᾶτε and βλέπετε.

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]003.*

ἐγώ 401; ἐγώ εἰμι 220 foll.; ἐγώ εἰμι αὐτός 221 a, 224, 699 foll.; ὅπου ὑπάγω and ὅπου ἐγὼ ὑπάγω 578; λέγω om. after ἐγώ 658 b, 660; ἐμοῦ, not in N.T. without (1) prepos. (2) antith. or parall. (3) v.r. 566 c; μου emph. and non-emph. 559, 776 foll.; μου, v.r. for μοι 563; μου and σου confused 768; με ταῦτα for μετὰ ταῦτα 659; s. also ἡμεῖς

ἐθέλω, s. θέλω

εἰ: written ε 659 e, comp. 428 c, 515 (i) e, 650 a, 654 b, 798 c; corresponding to *an*, in words of the Lord 078-9; *el* w. fut. 514 (i) a, w. optat. 514 (i) b; *el* οὐ 256; *el* δὲ μὴ 080-6, in LXX foll. imperat. 080

εἶδον: εἰδέν "to experience" 576 e; εἰδέν τὴν βασιλείαν and εἰσελθεῖν εἰς τὴν β. 573; τεθέαμαι...ἐφ' ὃν ἂν ἰδῃς...εἶώρακα 572; ἰδῃ and εἰδῃ confused 515 (i) e, 798 c¹

εἶδος θεοῦ 765 a

εἰμί: ἐγώ εἰμι 220 foll.; ἐγώ εἰμι αὐτός 224, 699-700; ὅπου εἰμί (v.r. εἰμι) ἐγώ and ὅπου ἐγὼ ὑπάγω 190 a, 487 a; πόθεν εἰ σύ 733-7; ellipsis of ἐστὶ 229-30 (i); ἐστὶ w. particip. 971-81*; εἰσιν οἱ 971 c*; ἦν, contrasted w. ἐγένετο 277, 596-7; ἦν w. pres. particip. 277; ὅτι ἐστὶν and ὅτι ἦν after εἶδον 466 (i); ὁ ὢν in various phrases 938*, 964*, 275, 308, 358, 711 foll.; ὁ...οὐκ ὢν 704; ὢν referring to the past 274; ἵνα ὢσω, seven times repeated in the Last Prayer 529 a; forms of εἰμί emphasized 972*, 979 a-d*, 553 b, 555 a, 579; repeated for emphasis 606², ἐὰν σὺ ἦσθα 515 (i); ἦς and ἦσθα 515 (i) b; Phrynichus on the spelling of ἦς 772-6; ἐσσι 711

εἰμι: not used in N.T. 171 d, v.r. for εἰμί 190 a, 487 a; εἰς Κόπτον εἰμι 711; (?) εἰσι spelt ἐσσι 711

εἶπον 456; ὃν εἶπον v.r. ὁ εἰπὼν 925 a*,

507 a; εἶπε, differently used by Lk. and Jn 456 a; εἶπεν and ἐλεγεν 469; εἰρήκει 481; τί εἶπω; τί σ' εἶπω; 512 b; εἰπὼν and εἰπέ 658 c; εἶπον ἂν ὑμῶν ὅτι 083-6, 186; εἶπον with and without ὅτι 189 foll.; εἰρηχεν, in Pap., = εἶπεν 683 a, b

εἰρήνη: ε. τὴν ἐμὴν 609 b

εἰς: without verb of motion 305-9, 706 foll.; "to" or "into" 310-11; *eis* ζωὴν αἰώνιον 312-6; ὄψονται *eis* 317-8; *eis* τέλος 319-23; περιπατεῖ *eis* 343 h; πιστεῦω *eis* 506 (and s. πιστεύω); ὁ ὢν *eis* τὸν κόλπον 308-9, 706, 711 foll.; *eis* and ἐπὶ 310, 316 b; ἐστη *eis* v.r. ἐπὶ 307 a; *eis* τό in St Paul's Epistles ἐπὶ 307 a; *eis* τό in St Paul's Epistles 689 j; λέγω *eis* implying publicity 709

eis: used with dative 118 b; *eis* καθ' *eis* 343; *eis* [ἐκ] 586 a; *en* "one" in juxtaposition with *en* "in" 118 b; οὐδε *en* or οὐδεν 660

εἰσέρχομαι: εἰσελθοῦσαι 311; ε. *eis*, or ἰδεῖν, τὴν βασιλείαν τοῦ θεοῦ 573

εἶτα, see below³

εἰωθα: εἰώθει parall. to imperf. 464 b

ἐκ: "from" or "(some) of" 042, 213-5; "native of" (but ἀπὸ "resident in") 289-93; ἐκ and ἀπὸ in LXX 293 a; ἐκ and ἀπὸ w. λαλέω 293 b, 585 a; ἐκ w. ἐξέρχομαι 326-8, w. πληρῶω 329, w. γεμίζω 329 (i), w. σώζω and τηρέω 325; ἐξ ἡμῶν 110 a-b, 263 c foll.; ἐκ μέτρου 324, 714

ἐκεῖ ἢ conf. w. ἐκεῖνη 687 d

ἐκεῖνος 381-5, 729; emph., change to from αὐτός 302; contemptuous 732; meaning "HE" 132 b, 382, 731; ἐκεῖνη conf. w. ἐκεῖ ἢ 687 d; ἀκεῖνος 150-1

ἐκκεντέω 317 h

ἐκλέγομαι: aor. 441, and see esp. 441 b foll.

ἐκλεκτός: v.r. for υἱός 386 a

ἐκμάσσω: ἡ ἐκμάσασα 276

ἐκμετρος 324 d

¹ For ἰδε, see *Joh. Voc.*, where it should have been added that ἰδε, foll. by nom. without verb, is pec. to Mk and Jn.

² Comp. Epict. i. 14. 13-14 μέμνησθε μηδέποτε λέγειν ὅτι μόνοι ἐστέ· οὐ γὰρ ἐστέ. ἀλλ' ὁ Θεὸς ἐνδον ἐστί, καὶ ὁ ὑμέτερος Δαίμων ἐστί.

³ εἶτα occurs Mk (2), Mt. (o), Lk. (1), Jn (3), comp. Mk iv. 28 εἶπεν (*his*). In canon. LXX, εἶτα occurs only in Job (12, with v.r.), Prov. (2). It is one of several points in common between the style of Job and Mk. In N.T. (outside Gospels) it is only in 1 Cor. xv. 5 (txt), 7 (txt), 24, 1 Tim. ii. 13, iii. 10, Heb. xii. 9, Jas i. 15.

This Index extends from 1886 to 2799. Before numbers with * supply 1,

e.g. [1]999*; before others, 2, e.g. [2]000.

ἐκνεύω : ἐξένευσεν, v.r. ἐνευσεν 541
 ἐκτινάσσω : ἀποτινάσσετε and ἐκτινάξατε 437 a
 ἐλαιών : how accented 673
 Ἑλληνες : ἡ διασπορά τῶν Ἑ. 046
 ἐλπίζω : imperf. 473 b, 474; ἡλπίζαμεν 472 b; perf. 442, 474
 ἐμβλέπω : twofold use of ἐμβλέψας 649
 ἐμός : ὁ ἐμός...and ὁ...ὁ ἐμός 987-9*; ὁ ἐμός, ἡ ἐμή etc. emphatic 559, 581
 ἐμπροσθεν 896*, 330
 ἐν : temporal 025-6, 331, om. by B 661, ins. and om. before ἡμέρα, ἑορτή, and σαββάτῳ 715 b-d; instrumental and quasi-instrumental 332; = "into" 334 c, d; ἐν τούτῳ 332, 392; ἐν τῷ γαζοφυλακίῳ 333-4
 ἐνεκα 300
 ἐντέλλομαι 742 a
 ἐντολὴ καυὴ...ὁ 412
 ἐνώπιον 335
 ἐξ 281-3
 ἐξεραυνάω 439 (i) a
 ἐξέρχομαι 263 c foll., w. ἀπό, ἐκ, and παρά 326-8; aor. 457; ἐξήλθον ambig. 110 a-b
 ἐξουσία 798-9
 ἐορτή : w. article 951*; ἀναβαίνω els ἐ. 264-5; κατὰ δὲ ἐορτὴν 464 c; ἐν ins. and om. before 715 d, comp. 771
 ἐπαίρω τοὺς ὀφθαλμούς 616-7
 ἐπεὶ and ἐπειδὴ 087-8
 ἐπερωτάω and ἐρωτάω 577
 ἐπί : w. accus. 336, 342 d, i; w. dat. 337-9; w. gen. 340-7; ἐπὶ and els 307 a, 310, 316 b; ἐπὶ τούτῳ 338; ἐπὶ τὴν θάλασσαν and ἐπὶ τῆς θαλάσσης 340-6; ἐστὶ ἐπὶ 336; ἐπ' αὐτῷ γεγραμμένα 339; ἐπιγραφὴ ἐπ' αὐτῷ 339; ἐπὶ τοῦ σταυροῦ 347
 ἐπιβάλλω χεῖρας 575 a
 ἐπιβλέπω : ἐπιβλέπονται πρὸς με 317 c
 ἐπιγινώσκω 511 a
 ἐπιγραφὴ ἐπ' αὐτῷ 339
 ἐπιεικῶς 233 a
 ἐπικαθίζω : ἐπικάθισεν v.r. ἐκάθισεν 756 a
 ἐπιτίθεμαι : how used by Origen 412 a
 ἐραυνάω : of "searching" the Scriptures 439 (i); ἐραυνᾶτε ambig. id.
 ἐργάζομαι 226 b; ἐργάζεσθαι v.r. -θε 428 b
 ἐρχομαι : aor. and perf. 326, 457; aor. and pres. 490; hist. pres. 482; ἤρχοντο 465; ἦλθαν 472 b; ἦλθεν and ἦθελον 342 d, 346, 717 c; ἐρχόμενος and ὁ ἐρχόμενος 940* 277, 553 d; ὁ ὀπίσω μου ἐρχόμενος 507; ἐρχόμενον (neut. or masc.) els τὸν κόσμον ambig. 277,

508; ἔως ἐρχομαι 089; ἐρχεται...καὶ ἐλήλυθεν 604 a, 625 c; ἐρχεται...καὶ νῦν ἐστὶν 799 (i); s. also els 310-11
 ἐρωτάω 498, 630; ἐ., αἰτέομαι, and αἰτέω 630 f-h; ἐ. and ἐπερωτάω 577; ἐ. in Alexandrian Gk 630 d; (?) ἐρωτα υπερ ἡμων in Christian tombstone 630 i
 ἐταῖροι in Aquila = φιλοῦντες in LXX 584 c
 ἕτερος : ἕτερος and ἄλλος 675-7; πολλά... καὶ ἕτερα 335 a
 ἔτι : ἐ. μικρόν 230 (i); ἐ. τετράμηνός ἐστιν 230 (ii) foll.
 ἔτος : ἔτεσιν, dat. pl. of duration, when used 021
 εὐθέως, εὐθύ, and εὐθύς 910-15*
 εὐρίσκω : hist. pres. 482; εὐρών om. in xii. 14 766
 εὐχαριστέω 614 c
 ἐφάλλομαι 315
 ἔχω : ἔχεις τι; 235 b foll.
 ἔως (conj.) 089; (?) ὥς for ἔως 201, 696; ἔως ἐρχομαι 089

Ζάω : w. διὰ and accus. of pers. 297, 705; w. πρὸς and accus. of pers. 366; σοὶ ζῶ, ἦτοι διὰ σέ 297 c
 ζητέω 375 a, 398; w. infin. 575, 727; first use of in LXX 649 b; forms of 748
 ζητήσις 349, 350 a
 ζώῃ : els ζῶν αἰώνιον 312-6

Ἡ 090-1; after negative (οὐ...καὶ and οὐ...ἤ) 543 a, 759; omitted 628 a
 ἡ τοῦ Ἀ. ? the [wife, or, daughter] of A. 217
 ἡμεῖς : perh. applied to Christ 428 b; how used in 1 Jn 399 c; ἡ. πάντες 287; ἡμῶν and ὑμῶν in v.r. 428 c
 ἡμέρα : τρίτη ἡμέρα, διὰ τριῶν ἡμερῶν, ἐν τρισὶν ἡμέραις etc. 331; καθ' ἡμέραν, inserted by Lk. 515; ἐν ins. and om. before 715 b-d
 ἦπερ 092, 685
 Ἡρώδης 737 a

Θ, ε, ο and c interchanged in B 650-2
 θάλασσα : ἐπὶ τὴν θ., ἐπὶ τῆς θ., and παρὰ τὴν θ. 340-6, 354, and see specially 341 and 344
 θάνατος : w. γέδομαι, θεωρέω, and ἰδεῖν 576
 θάσσω 918 a*
 θεάομαι : twice applied to Christ 617 a; τεθεάμεθα 473; τεθέσθαι...ἐφ' ὃν ἂν ἰδῃς...εὐωρακα 572

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

θέλημα ἀνδρός and θ. σαρκός 269; θ. τ. θεοῦ parall. to λόγος τ. θεοῦ 799 (iii)
 θέλω: ἤθελεν of unfulfilled desire 716-7;
 (?) ἠθελεν, ἠθελον and ἤλθεν 342 d, 346, 716-7; ἤθελεν and ἠθέλησεν 471-2, 716-7; w. accus. and infin. 495; ἐθελες 717 b
 θεός: the distinction between θεός and ὁ θεός 594 a; παρὰ θεῷ 027, 355; ὁ ὢν παρὰ [τοῦ] θεοῦ 358; εἶδος θεοῦ 765 a
 θεωρῶ 210-12, 318, 576, 739 b; θεωρεῖτε ambig. 439 (ii)
 θυγάτηρ: (?) ellipsis of θ. in the phrase ἡ τοῦ 'Α. 217

I: sometimes written εἰ, and εἰ written ι 659 c, comp. 422 c, 515 (i) e, 650 a, 652 b, 798 c

ἰδεῖν, ἰδών etc., s. εἶδον

ἰδῶν: κατ' ἰδῶν 348

ἰδῖος: τὸν ἀδελφὸν τὸν ἰδῖον 985-6*; ἐκ τῶν ἰδῶν 378, 728; οἱ ἰδῖοι 570 a-b ἰδοῦ 246

Ἰεροσόλυμα w. article 670

Ἰησοῦς: with and without article 968*; in B written ἰϛ, liable to confusion 661 c; Ἰησοῦν (ἰν) and Κύριον (κν) confused 662 b; αὐτοῖς [ὁ] Ἰησοῦς, why a doubtful reading 656 c
 ἰμάτιον: sing. and pl. 270; in ellipsis 216 b

ἰνα: freq. in Jn 686; expresses or implies purpose 093-6; special passages 097-103; ἰνα and subjunct. compared w. infin. 104, 495; ἰνα w. indic. 114, 690; w. aor. and pres. subjunct. 511, 524-30; omission of principal vb before ἰνα 105-12; dependent on vb implied in question 113; its connexion 115; ἰνα...ἰνα 116-21; ἀλλ' ἰνα 063-4, 105-12; ἡγαλλιάσατο ἰνα ἰδῇ 097, 100, 688-9; ἰνα τί; not used in Jn 231 c; οὕτως... ἰνα 697; ἰνα εἰδῆς "to tell you the plain truth" 729 a; ἐρχεται ὥρα...ἰνα 799 (i)

Ἰουδαῖος: οἱ Ἰουδαῖοι 941* foll.; πολλοὶ ἐκ τῶν 'Ι. 941-2*; εἰς τὴν Ἰουδαίαν γῆν 670 b

ἰστημι: ἔσθη εἰς (v.t. ἐπὶ) 307 a; στήναι εἰς τὸ μέσον 710; ἐστῶτα, of God 307 d
 ἰσχυρότερός μου in Synoptists 667, 799 a
 ΙΧΘΥC 703

Ἰωάνης with and without article 968 c*

Ἰωσήφ with and without article 970*

Κάγώ: in crasis 150; after καθώς 123-7 καθάρῳ in Jn, and καθάριος in Epictet. connected with ὁ λόγος 799 (iii)

κάθημαι: forms of 751; καθήμενον εἰς 707

καθίζω: trans. and intrans. use 537 (i)-(ii); ἐκάθισεν εἰς 707; ἐκάθισεν v.t. ἐπεκάθισεν 756 a; τὸ δνον (τίς) καθῖσαι 766 a

καθώς: suspensive 122, followed by κάγώ or καὶ in apodosis 123-7; supplementary 128-32; ἰνα...καθώς... ἰνα 117-8

καί: in narrative (Hebraic) 183-4; connecting affirmation and negation 135; meaning "and yet," "but," 136-45, 265 (i) b, 439 (iii); parall. to μέντοι 137; exclamatory 146; meaning "[indeed] and" 157; meaning "also" 147, 152-6; in apodosis 123-7, 149; in crasis 150; omitted between two adjectives 168; καὶ ὑμεῖς 149; κάγώ 123-7; κακέως 151, 383; καὶν 160; καὶ γάρ 167 (comp. 692); καὶ ἐάν 158-9; καὶ οὐν, varies in meaning 915 (iii); καὶ...δέ 076; καὶ...καὶ 161-6; οὐ...καὶ instead of οὐ...ἀλλὰ 598; τὴν ἀρχὴν οὕτως καὶ λαλῶ ὑμῖν 154-6; written κε and confused with κεῖ i.e. κύριος 657 d; οὐ...καὶ and οὐ...ἡ 549 e, 759; καὶ and ἡ interchanged 759 a foll.

καινός: ἐντολὴν καινὴν 894 b*; ἐντολὴν καινὴν...ὁ 412

καίόμενος 275 b

κακέινος 151, 383

καλέω and λέγω 468 b; καλέω foll. by accus. and voc. 680 b

καλῶς ποιήσεις 729 a

καὶν 160

κατὰ 348; εἰς καθ' εἰς 348; κατ' ἰδῶν 348; κατὰ δὲ ἐορτὴν 464 c

κατάγνυμι: ἰνα κατεργάσῃ αὐτῶν τὰ σκέλη 267, 419

κατάθεσις: inser. on Christian tomb-stone 630 i

καταλαμβάνω 596

κατευθύνω 033 b

Κεδρων: how accented 671-4

κλάδος 047

κλάσματα 329 (i)

κλίνω κεφαλὴν 644 (i), 713

κοιμάομαι: double meaning of 586 c

κόκκος: w. article 948*

κόλπος: ὁ ὢν εἰς τὸν κ. τοῦ πατρὸς 308, 706 foll.

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

κοιμίζομαι 230 (i) *a*

κόπτω : κόψονται 317 *c* foll., v.r. ὄψονται 317 *d*

Κόρινθος : πλοῦς *els* K.¹ 263

κόφινος 329 (i)

κόσμος 508 *c*; ὁ κ. οὗτος and οὗτος ὁ κ.

553 *c*; in connexion with χωρεῖν

414 *b*; ἐρχόμενον *els* τὸν κ. 508

κράβατος 206 *b*

κράζω : thrice applied to Christ 618;

κέκραγε 479

Κρανίου Τόπον ὃ λέγεται...Γολγοθὰ 733

κρατέω : how used in the Gospels

517 *a* foll.; ἄν τινων κρατῆτε 517-20

κρίμα or κρίσις 799 *f*

κρίνω : κέκρικα, how used 473; κέκριται

695; κρινει, unaccented, fut. or pres.

960 *a**

κρύπτω : the meaning of ἐκρύβη as applied to Jesus 538-43, 724

κτίζω : ἐκτίσθη and ἐκτισται 440; forms of 747

κύριος : ὁ κύριός μου 049, 679 foll.; παρὰ

κυρίου 356; κύριε 680 foll., ins. or

om. 565 *a*; written ΚΕ and con-

fusable w. καί (κε) 657 *d*; κύριον (ΚΝ)

confused w. Ἰησοῦν (ΙΝ) 662 *b*; used

by Epict. in a bad sense 799 *d*

κωμή 746 *a*

Λαλέω and λαλιά 251; λαλέω w. ἐκ and

ἀπό 293 *b*, 586 *a*; ἐκ τῶν ἰδίων λαλεῖ

728; ταῦτα λελάληκα ὑμῖν, seven

times repeated 625

λαμβάνω : ἔλαβον and παρέλαβον 570;

λήμψεται and λαμβάνει 488, 583

λαοί (pl.) "peoples," used of the Jews

317 *h*

λέγω : imperf. 467-70; ἔλεγεν and

εἶπεν 469; λέγω and καλέω 468 *b*;

σύ λέγεις and ὑμεῖς λέγετε 234 *b*,

245; ὅταν λέγωσιν 531; λέγω om.

after ἐγώ 658 *b*, 660

λίθος 396-7

λόγος : distinct from λαλιά 251; ὁ λόγος

ἦν foll. by ἐγένετο ἄνθρωπος 277;

ὁ λόγος in Christ's words (1) in the

Synoptists and (2) in Jn 799 (iii)

(1) and (2); ὁ λόγος μου, τ. θεοῦ, ὁ

σός etc. in Jn 799 (iii) 2; λόγοι (pl.),

in Christ's words, only once in Jn

580

λούω : w. *els* 305 *a*

λύχος : w. article 948 *δ**; ὁ λ. ὁ

καίόμενος 275 *b*

Μαθητής 545 *c*

μακάριος : μακάριοι ἐστε ὅταν 499 *b*

μᾶλλον 733 *a*, w. ἦ and w. ἥπερ 092

Μάρθα : τὰς περὶ Μάρθαν, v.r. for

Μάρθαν 990*, 360

Μαρία and Μαριάμ 586 *b*

μαρτυρέω : perf. 473; μαρτυρεῖς σαυτῶ

514 (i) *e*; ἄλλος...ὁ μαρτυρῶν 730

μαρτυρία 383

μάχαιρα : ἐν μάχαιρῃ 332 *a*

μέν 169-70; μὲν...δέ 077, in Mt.-Lk.,

where not in Mk.-Jn 998*; μὲν ends

Thucyd. iii. 116 foll. by δέ *id.* iv. 1

638; μὲν οὖν 335 *a*

μέντοι 170, parall. w. καὶ 137

μένω 263 *c-f*, 312, 313 *a*; aor. and

imperf. 458; ἔμεινα 458; μένετε

ambig. 915 (iii)* *b*; μένετε and μείνατε

437 *a-c*; μένει and μενεῖ 762 *a*; ἐὰν

μὴ μένητε and ἐὰν μείνητε 523; μ.

μετά 352

μετά : w. accus. 349; w. gen. 349-53;

μ. τοῦτο and μ. ταῦτα 349 *a*, 394;

μ. Ἰουδαίου 349-50; οἱ μ. αὐτοῦ

ὄντες 351; μένω μ. 352; μετά τινος

compared w. παρὰ τινι 352-3, and σύν

τινι 799 (ii)

μεσονύκτιον 678

μέσος : στήναι *els* τὸ μέσον and στήναι ἐν

μέσῳ 710

μετανοέω : pres. and aor. subjunct.

521-2

μεταξύ 668

μετρητής 281-3

μέτρον, μέτρῳ, ἐν μέτρῳ, ἐκ μέτρον 324,

714

μή (interrog.) 235; μή τι or μητι 701-2

μή (neg.): encroaches on οὐ 253-4;

implies imperat. 208-9; w. particip.

499 *b*; w. πᾶς 260 foll.; ὅτι μή 187,

695; οὐ μή 255

μικρόν : ἔτι μικρόν 230 (i) foll.

μισέω : aor. and perf. 443, 475

μισθός 287 *b*

μονογενής 938*, 964*, 308

μόνον (adv.) 664 *b*

μόνος : applied to God 895*, 664, comp.

163; μόνους inserted paraphrastically

¹ Lucian *Hermotim.* § 27 foll. (i. 767) takes Corinth as the ideal city to which all the seekers of truth are journeying.

*This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.*

762 *δ*; αὐτὸς μόνος and μόνος αὐτός
375, 724-6

N dropped or inserted, ΕΚΕΙΝ confused
w. ΕΚΕΙΝ 687 *d*

Ναζαρέτ: τὸν ἀπὸ N. 239

νῦν and ἄρτι 915 (i)-(vi)*, 246; καὶ νῦν
varies in meaning 915 (iii)*; καὶ τὰ
νῦν 915 (i) *c**

O, ε, θ, and c interchanged in B 650-2
ο and ω interchanged in MSS. 928 *a**,
114, 691

ο and ον, v.r. 925* foll.

ο, η, τό: see Index II "Article"

ο δέ 684

οἶδα: οἶδα and γινώσκω 491, 757 *d*, 763;
οἶδαμεν "we know" (?) οἶδα μέν
429-35; καὶ ἐκεῖνος οἶδεν 384 *b*, 731;
ἐὰν οἶδαμεν 515 (i); ἵνα εἰδῆς "to tell
you the plain truth" 729 *a*; εἶδη and
ἰδη confused 515 (i) *e*, 798 *e*

οἰκία, οἶκος: Mark's use of εἰς οἶκον or
εἰς τὴν οἰκίαν 711 *a*

ὄλος and ὄχλος 753 *e*

ὄνομα: ἐν τῷ *δ*. σου ᾧ δέδωκάς μοι 403
(comp. 740-4); ΤΟΥΝ[ΟΜΑ], con-
fusible w. ΤΟΥΝ "the Son" 768-9

ὅπου 171-2; ὅπου εἰμι (v.r. εἰμι), ὅπου
ὑπάγω, and ὅπου ἐγὼ ὑπάγω 190 *a*,
487 *a*, 578

ὅπως 173; ὅπως ἂν 693

ὄραω: perf. 475, ὄρακεν and ἐώρακεν
651; τεθέσμαι... ὄρης... ἐώρακα 572;
ἐώρακατε and γινώσκετε 491; ὄφονται
εἰς 317; ὄφονται v.r. for κόψονται
317 *d*; ὄρατε, after pause, mostly
imperat. or interrog., see n. on
p. 678.

ὀρθογραφία 790

ὀρθότερον: meaning of 775 *b*

ὀρίζω: forms of 748

ὄρος: w. article 962-3*

ὅς (demonstr.): ὅς δέ 380 *b*

ὅς (rel.): in attraction 405-7; ἐν τῷ
ὀνόματί σου ᾧ δέδωκάς μοι 408-11;
ἐντολήν καὶ νῆρ... *δ* 412; Κρανίου Τόπον
ὅ λέγεται... 738; δι' *δ*, δι' οὗ, ὑφ' οὗ
etc. 294-5; ὅς ἄν and ὅς ἐάν 739;
v.r. οὗς, *δ*, ᾧ 740 foll., 744 *c*

ὅσοι: ὅσα ἐάν 660 *b*

ὅστις 413; ὅτι ἂν (or ἐάν) 414, 516;

ἅτινα ἐὰν γράφηται 414-6; ὅστις ἂν
739

ὅταν: parall. to ἥ ἂν ὥρα 533 *a*; w. aor.
and pres. subjunct. 511, 531-5; ὅταν
λέγωσιν "in the moment when they
are saying" 531, in Epict. "when, at
any moment" 532 *d*¹

ὅτε 799 (i)

ὅτι: (1) suspensive and (2) explanatory
174-7; suspensive, a characteristic of
Jn and Rev. 176, 236; in LXX
390 *a*; (?) "that" or "because"
181-6, 219; introducing (1) cause of
action or (2) grounding of statement
178-80; recitativum 189-90; not
used interrogatively in Jn 231 *c*; ὅτι
after vbs. of seeing 762 *a*; ὅτι v. r. τί
ὅτι etc. in LXX 231 *d* foll.; ὅτι μή
187, 695; οὐχ ὅτι 188, 218-9; εἶδον
ὅτι ἦν 466 (i); τὴν ἀρχὴν ὅτι καὶ λαλῶ
ὑμῶν 154-6; ὅτι=ὥστε 694; οὕτως...
ὅτι 697; τί ὅτι and τί ἔστιν ὅτι, for
τί γέγονεν ὅτι 694; ὅτι... καὶ ὅτι 757 *b*
οὐ(κ) (interrog.) 231; οὐκοῦν 233-4; οὐ
μή 232; οὐχί 231 (and see οὐχί below)

οὐ(κ) (neg.): encroached on by μή 253;
v. r. for οὐπω 264-5; οὐ and οὐκέτι
583; οὐ μή w. fut. and subjunct. 255;
εἰ οὐ 256; οὐ... μόνον 147 *b*; οὐ... οὐδέις
257; οὐ... οὐκέτι 257 *a*; οὐ combined
w. πᾶς 260-3; οὐ followed by καὶ
instead of ἀλλά 598; οὐ(κ)... ἀλλά
593; Xenophon uses οὐκ, ἀλλά, but
Epictetus οὐ, ἀλλά 265 (i) *c*; οὐχί
265 (i); οὐ=ἀ-privative 143, 248, 253 *a*,
256; οὐ γάρ. not interrog. in Jn 683;
ὁ... οὐκ ὡς 704; οὐ... καὶ and οὐ... ἥ
549 *a*, 759; οὐ... τις and οὐδέις 586 *d*, *e*;
οὐ confused w. οὐ 797 *c*

οὐδέ: v. r. for οὐτε 258; introducing paren-
thesis 633 *b*; οὐδε ἐν or οὐδεν 660

οὐδέις: καὶ οὐδέις 139; οὐ... οὐδέις 257;
οὐ... τις and οὐδέις 586 *d*, *e*; οὐδέν,
emphasised by position 605 *a*; οὐδεν
or οὐδε ἐν 660

οὐκέτι: repeated as οὐ 583; οὐ... οὐκέτι
257 *a*

οὐκοῦν 233-4

οὐ μή 232, 255

οὐ μόνον 147 *b*

οὐν: in Christ's words 191-7; in narra-
tive of Christ's acts 198-200; after
parenthesis 631 foll.; in LXX 640;

¹ Add Epict. i. 24. 20 ὅταν σοι φαίνηται... ἀπαλλάσσου.

in Papyri 640 *e*; "pause spaces" before *οὖν* in B 663; v. r. τότε 637 *a*
οὕτως: v. r. οὐ 264-5
οὐρανός: with and without article 952-6*
οὕτε...καὶ 258-9; *οὕτε...ἀλλά* (in Pap.) 683 *a*, *b*
οὗτος 386-97; how emphasized 553 *c*;
οὗτός ἐστιν etc., used in testimony 957 *b**; αὕτη "this [thing]" 396, 621-2; διὰ τοῦτο 387-91; ἐν τούτῳ 332, 392-3; ἐπὶ τούτῳ and ἐπὶ τούτῳ 338; μετὰ τοῦτο and μετὰ ταῦτα 349 *a*, 394; ταῦτα thrice repeated 396, 621, ταύτην ἐποίησεν ἀρχὴν τῶν σημείων 386 (i)
οὕτως "unpremeditatedly" 916-7*; οὕτως...ὥστε 917 *a**, 203, 697; οὕτως...ἴνα or ὅτι or ὥς 697
οὐχ ὅτι 188, 218
οὐχί: interrog. 231 *a*; ἀλλ' οὐχὶ πάντες 265 (i)
ὄχλος 417; ὁ ὄχλος πολὺς 153 *a*; ὄχλος and ὄλος 753 *e*
ὀψάριον 235 *d*, 703
ὀψομαι s. ὁράω

Παιδάριον...ὄς 412 *b*
παιδίον 701-3
παῖς, *παιδίον*, and *δοῦλος* 584 *b*
πάλαι ἂν (?) confused w. *πάλιν* 698 *a*
πάλιν: double meaning of 635 (i), 649 (i)-(iii), 711 *a*; ? confused w. *πάλαι ἂν* 698 *a*
παντέλειος: an epithet of the number "ten" 283 *c*
παρά: w. accus. 354; w. dat. 352-3, 355, 363; w. gen. 356; w. gen. and dat. interchanged 357-9; *παρὰ τὴν θάλασσαν* 341, 344, 354; *παρὰ θεῷ* 027; *παρὰ τῷ θεῷ* 355; *παρὰ τῷ πατρὶ* and *παρὰ τοῦ πατρὸς* 357; ὁ ὢν *παρὰ* [τοῦ] θεοῦ 358; οὐ διὰ τοῦ θεοῦ ἀλλὰ παρ' αὐτοῦ 296 *a*; *παρὰ*, *ἀπὸ*, and *ἐκ* w. *ἐξέρχομαι* 326-8
παραδίδωμι: *παραδοῖ* 252; ὁ *παραδιδούς* 510
παράκλητος 630 *h*, 791-7
παραλαμβάνω: in Epict. 570 *b*; *παρέλαβον* and *ἐλαβον* 570
παρασκευή: π. τοῦ πάσχα 048; *ἐπεὶ ἦν* π. 087 *a*
πάρειμι 225 *a*
παρέρχομαι 342 *d*
παρηρησία 917 (i)-(vi)*, 727; connected w. Epict. 917 (v)*, 798 *f*
πᾶς: combined w. *οὐ* or *μή* 260-3; *πάν*

ὁ δέδωκεν (δέδωκας) etc. 921-2*, 422, 740-4; *περιπαντων*, for *περιπατων* 651; οὐ...πάν Hebraic 759 *e*
πάσχα: *παρασκευὴ τοῦ π.* 048; τὸ πάσχα ἡ ἐορτὴ 654 *d*
πατήρ: used vocatively, *πάτερ*, *πατήρ*, and ὁ *πατήρ*, 052-3, 661 *a*, 679, v. r. in B 659 *b*; *παρὰ τῷ πατρὶ*, *παρὰ τοῦ πατρὸς*, and *παρὰ τοῦ θεοῦ* 355-9; οἱ *πατέρες* 949-50*, 553 *e*; οἱ π. and οἱ π. ὑμῶν 957*
πατριάρχαι 949 *a**
παχύων 449 *a*
πέμπω: *ἐπεμψα*, in letters 691 *c*
περα for *περαν* 656 *a*
περί 360, 370; τὰς π. Μάρθαν 990*; π. and ὑπέρ 718, 719 *b*
περιπατέω 342 *a* foll., diff. from *βαδίζω* 342 *b*, = "teach" 342 *e*; *περιπατων* corrupted to *περιπαντων* 651
περιρρήγνυμι: active and middle, w. *ἱμάτια* 270 *b*, 563 *c*
πηγή 316 *b*
πηλίκος: *πηλίκος γράμμασι*ν *ἐγραψα* 691 *a-e*, 785-90
πιάζω: *ἐπίασαν οὐδέν* and *οὐδένα ἔπεισαν* 703 *c*
Πιλάτος: with and without article 969*
πισπράσκω, forms of 750
πιστεύω: w. dat., els. ἐν, see *Joh. Voc.* Index III and esp. 1470; *πίστευε* and *πίστευσον* 439 *b*; *πιστεύετε* ambig. 237-40; perf. 442, 474; τοὺς *πιστευκότας αὐτῷ* 506; οὐκ *ἐπίστευον* 466; οἱ *πιστεύοντες*, meaning of 500; aor. and pres. subjunct. 525 foll.; *πιστεύσωμεν* v. r. -εύμεν 528; pres. subjunct. altered by D into aor. subjunct. 530 *a*; π. διὰ τίνος 304 *a*
πίστις s. *Joh. Voc.* Index III
πιστός 304 *a*
πλήν: v. r. for *πρὸ προσώπου* 361 *a*
πληρώω: w. ἐκ 329
πλησίον "near" 368 *a*
πλοῶν: *ἐδράσωμεν τὸ π.* 346 *c*
πνεῦμα: τὸ π. ἐστὶ τὸ ζωοποιούν 975-7*
πόθεν: π. εἰ σύ; 403, 733-7; *ποθεν*, a corruption of *ποθι* 759
ποιέω: π. and *ἐργάζομαι* 226 *b*; π. and *πράσσω* 584 *a*; *ἐποίουν* 463-4; *ποιεῖτε* ambig. 194 *c*, 359; τί *ποιούμεν*; τί *ποιῶμεν*; and τί *ποιήσωμεν*; 493, 512, 766 (i); *καλῶς ποιήσεις* 729 *a*; *ἤκουσαν ὅτι ἐποίησεν* 459
πολύς: πολλοὶ sometimes ambig. 941*; πολλοὶ τῶν, not in Jn 041; πολλοὶ... ἐκ τῶν Ἰουδαίων 941* foll.; ὕδατα

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

πολλά 270 c; άλλα πολλά, πολλά... και ἕτερα and πολλά...καὶ ἄλλα 335 a
 πονηρός: σώζω, τήρῃ etc. ἐκ τοῦ πονηροῦ (ambig.) 325
 πορεύομαι and ὑπάγω 082¹; π. substituted for ἀν.βαίνω 439 a
 πρόσ: ποσα v. r. οσα and τοσα 737 b
 ποτέ 351 b
 πρότερον 250
 πράσσω and ποιῶ 584 a
 πρό: πρὸ ἐμοῦ 361-2; πρὸ προσώπων 330, v. r. πλὴν 361 a; πρὸ ἐξ ἡμερῶν τοῦ πάσχα 288; πρὸ corr. to πρὸς 651, 655
 πρόβατα (pl.): collective and non-collective 420
 προβατική 216
 πρὸς: w. accus., w. vb of rest 363-6, w. vbs of speaking 366 b-c, repeated after vb of motion 367; w. dat. 368; εἶναι πρὸς τινα 363 a; ἦν πρὸς τὸν θεόν, contrasted w. ἀπεσταλμένος παρὰ θεοῦ 277; τί πρὸς σέ; 229; πρὸς a corruption of πρὸ 651, 655
 προσάβατον 048
 προσεύχομαι 630 h; προσεύχεσθε καὶ αἰτεῖσθε 536 a
 προσκυνέω: w. accus. and w. dat. 019
 προσφάγιον 235 d, 701-3
 πρόσωπον: πρὸ π. 330, v. r. πλὴν 361 a
 προφήτης: with and without article 940*, 965*; προφήτης for ὁ προφήτης (?) 492 a; διὰ τοῦ π. 301
 πρωί for πρωτον 901 b*
 πρῶτον, s. πρῶτος
 πρῶτος followed by genitive 896* foll., 665-7; πρῶτον ὑμῶν ambig. 901*; πρῶτος or πρῶτιστος Hebraized 666
 πρωτότοκος 897*
 πύλη 216 a
 πυνθάνομαι: aor. and imperf. 465 c-d
 πωρῶ: v. r. πηρῶ 449 a; aor. and perf. 449 a-b

Ῥαββί 680

ράβδος: ἐν ῥάβδῳ ἐλθεῖν 332 a

C, ε, θ and ο interchanged in B 650-2
 σάββατον: σαββάτῳ and ἐν σαββάτῳ 715 c
 σὰρξ: θέλημα σαρκός 269; τὰς σάρκας ἀπολλύουσιν οἱ σταυρωθέντες 211 c

σημεῖον 333 b; ἀρχὴ τῶν σημεῖων 336 (i)
 σκανδαλίζω: variations of εἰς ἃν σκανδαλίσῃ 513 b

σκέλος: ἵνα καταγαῶσιν αὐτῶν τὰ σκέλη 419

σταυρῶ: ὑψηλός ὁ σταυρῶν καὶ πολλοὺς τρέφει...τὰς σάρκας ἀπολλύουσιν οἱ σταυρωθέντες 211 c

στήκω: στήκετε w. ἐάν and ὅταν 515 (i)
 στιβάδας: v. r. στοιβάδας 047

σύ 400 a, 402-4; σύ λέγεις 234 b; πόθεν εἰ σύ 733-7; σύ with vocat. and imperat. 734 c; σου and μου confused 768; σου unemph. 776 foll.; συ confused w. ου 797 c

συμφέρον: how used by Epict. 228 a

σύν 799 (ii)

συνειδός 798 c

συνζητέω 349

συνήθεια 464 b

σῶζω: w. ἐκ 325

Ταράσσω: applied to Christ 614 c
 τάχειον "more quickly": not the same as ταχέως 918*, 439 (v) a, 554 c-e

ταχέως, ταχύ, ἐν τάχει 554 b-d

τε: how used in Jn 929*

τέλειος: applied to numbers 283 c

τέλος "eminence" 320 a; εἰς τ. 319-23

τετράμηνος: ἔτι τ. ἐστίν 230 (ii) foll.

τηρέω: w. ἐκ 325; pres. and aor. subjunct. 515; ἐτήρουν...καὶ ἐφύλαξα 584 τλ, s. τίς

Τιβεριάς 045

τίθημι: late aor. of 690

τις: omitted 379 b; τινί supplied w.

ἔξεστιν 379 a; ellipsis of τινός 213 foll.;

ἐάν τις 580; ἐάν separated from τις

552 c; οὐ...τις and οὐδεὶς 556 d, s

τίς; τί; (direct interrogative) τί; διὰ τί;

ἵνα τί; 231 b-c; τί; τί ὅτι; and ὅτι, in

v. r. 231 d; τί ὅτι; τί ἐστίν ὅτι; and τί

γέγονεν ὅτι; 694; τί λαλεῖς; ambig.

231 b; τί εἶπω; prob. = "what should

I say?" 512 b, c; τί ποιούμεν; τί

ποιῶμεν; τί ποιήσωμεν; distinction

between 493, 512, 766 (i); τί ἐμοὶ καὶ

σοί; 229-30; οὗτος δὲ τί; 209, 396 c;

τί πρὸς σέ; 229; τίνα ἦν ἡ ἐλάλει 261;

τίς ἐστίν ὁ παραδῶσων 251 a; τί δοκεῖ;

in Epict. 766 (i) a

¹ Add Epict. iii. 24. 44—7 θέλεις με...πορεύεσθαι;...διὰ τί μὴ ἀπέλθης;...τί οὖν ἐτι πορεύομαι; ἵνα ἀπέλθῃς.

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

τοιούτους 398; τοιαύτη "such a thing" 396 *b*

τόπος: ? ellipsis of τόπω 675

τοσοῦτοι v.t. 745

τότε: v.t. for οὖν 637 *a*

τρεις 281-3, s. "Three" and "Threefold"

τρέφω: ὁ σταυρωθεὶς πολλοὺς τρέφει 211 *c*, 642 *b*

Ἰδρία 281 *a*

ὑδωρ: ὑδατα πολλὰ 270 *c*; ἐπὶ τὰ ὑ. 342 *d* υἱός: ? interchanged w. παῖς 584 *b*; v.t.

ἐκλεκτός 386 *a*; ΤΟΥΝ *i.e.* τὸν υἱόν, confusable w. ΤΟΥΝ in τουνομα 768-9

ὑμεῖς: Jn's use 399; καὶ ὑμεῖς 149; (?) δι' ὑμᾶς 428 *c*; ὑμῶν, unemph. 559 *a*; ὑμεῖς in LXX before ambig. forms in -ετε

243 *a*; ὑμ- and ἡμ- confused 428 *c* ὑμέτερος: rare and emphatic 988 *

ὑπάγω 426; distinct from πορεύομαι 082; ὅπου ὑ. (and ὅπου ἐγὼ ὑ.) and ὅπου

εἰμι (v.t. εἶμι) 427 *a*, 578; ὑπῆγον 464 ὑπέρ 369-71; ὑπέρ οὐ 927 *b**, 360; ὑπέρ

τινος masc. and neut. 718-22; ὑπέρ and περί 719 *a-c*

ὑπεραγαπάω 323 *b* ὑπό: w. accus. 372; w. gen. 373; ὑ. and ὑποκάτω 372

ὑποκάτω 372 ὑπομένω 322 *b*; ὁ ὑπομείνας 499

ὑψηλός: applied to ὁ σταυρωθεὶς 211 *c* ὑψώω: applied to Christ 614 *b*

Φανερόω: thrice applied to Christ's Resurrection 619

φέρω: "bear fruit" 120 *b*

φημί rare in Jn, freq. in Acts¹

φιλέω 328, 584 *c*; perf. 442, 476-7; Origen's distinction between φ. and ἀγαπάω 584 *c*

φοῖνιξ: τὰ βατὰ τῶν φοινίκων 047

φυλάσσω: ἐτήρουν...καὶ ἐφύλαξα 584

φυλή: αἱ φυλαὶ τῆς γῆς 317 *c-f*

φωτίζω 532 *c*

Χάρις: Philo on 285 *b*; Epictetus on 743 *a* χεῖρ: in var. phrases w. εἰς and ἐν 334 *c*;

χεῖρα or χείρας w. βάλλω and ἐπιβάλλω 575

χόρτος 632 *b*

χρονίζω: forms of 752

χώρα: ἡ Ἰουδαία χ. 670 *b*

χωρέω 414 *b* foll.

Ψῆφος: διδωμι ψῆφον 409 *a*

Ω and ο interchanged 114, 691

ὠδίνες 197

ὦρα: combined with ἔρχεται and ἐλήλυθεν 604 *a*, 625 *c*; τὴν ὦ. ταύτην "about this time" 013; (ἐν) ἐκείνῃ τῇ ὦ. 025;

ὦ. ἐβδόμῃ 013, 206; ἡ ἂν ὦ. parall. to ὅταν 533 *a*; ὦ. ἵνα and ὦ. ὅτε 799 (i), s. also 770

ὥς: (?) for ἕως 089, 201, 696; "as it were" 202; ὥς δέ "so when" 069; ὥς ἂν 696 *a*; οὕτως...ὥς, for οὕτως ὥστε 697

ὥσπερ 066 *b* ὥστε 203, 694 *c*; οὕτως ὦ. 917 *a**, 697;

in Egypt. Pap. 697 *c* ὠφέλεια: how used by Epict. 798-9

¹ It should have been stated in 2456 *a* that Jn—who uses φημί only in i. 23, ix. 38, xviii. 29—never applies it (as the Synoptists do) to Christ. Mt. and Lk. agree (agst Mk) in applying it to Christ in His answer to Pilate, "Thou sayest it." It is a mark of classical style. In Pentateuch, of seven instances, five are in the prophecy of Balaam, Numb. xxiv. 3-15. In N.T., it occurs mostly in Acts, 24 times. In the Synoptists, Mt. uses it most freq. (17), Mk (6), Lk. (7). It is never used by three Synoptists in common. Lk. mostly uses it in traditions peculiar to himself.

NOTES ON NEW TESTAMENT CRITICISM

I. NEW TESTAMENT PASSAGES

[*Black Arabics refer to paragraphs [2]800-[2]997 (the 2 not being printed).*
Ordinary Arabics refer to the sections of 2998-9, the two "Longer Notes".¹]

MATTHEW		MATTHEW		MATTHEW	
	PAR.		PAR.		PAR.
1	8 882	10	24 32 <i>e</i>	17	2 18 <i>w-x</i>
16	881	26	55 <i>m</i>	7	2 <i>b</i> *, 6 <i>b-c</i> *
18	40	28	819	17	913
18-25	880	41	886	20	851-6, 942 *
21	881	11	2-3 841, 888		(xxiv) <i>b</i>
24-5	881	5	996	22	857, 23 <i>d</i>
2	1 foll. 17 <i>b</i> foll.	11	880	24-7	foll. 7* foll.,
9	17 <i>e, i</i>	25	842, 23 <i>a</i>		12 <i>b</i> *
15	883	25-7	50 <i>c-e</i>	27	8 <i>b</i> *
18	883	27	27 <i>f</i> , 39 <i>b</i>	3-4	885
22	942* (xxiv) <i>b</i>	28-30	844-9	10	824* (i) <i>g</i> , 15 <i>b</i>
3	7 937 <i>f</i>	29	842-9, 963-4	11	861
4	3 20 <i>a</i>	12	7 840	12	864 foll.
6	20 <i>a</i>	10	961 (i) <i>d</i>	18	17 887
24	2 <i>b</i> *	18	54 <i>f</i>	18	837, 979
5	1 887	28	6 <i>e</i> *	20	887
3	888	13	9 29 <i>b</i>	19	4 984 <i>c</i> , 47
6	888	13	foll. 913	8	934 <i>c</i>
25	14 <i>a</i> *, 17 <i>i</i> *	31	852	10-12	888, 974
41	887 <i>a</i>	33	55 <i>k</i>	20	824 <i>a</i>
44-5	816	55	879	26	858
6	1-6 55 <i>l</i>	14	12 942* (xxii) <i>b</i>	28	8 <i>b</i>
8	14 17 <i>g</i> *	26	824* (i) <i>b</i> , 6 <i>a</i> *	20	23 935
15	1 <i>b</i> *, 6 <i>c</i> *	29-30	979	28	829, 964, 996
17	964	32-4	8 <i>a</i> * foll.	21	1 foll. 848
21	872	15	11 841	9	24 <i>f</i>
9	6 44 <i>a</i>	24	860-71	15	874 <i>c</i> , 24 <i>f</i>
13	837 <i>c</i> , 840	16	17 39 <i>b</i> , 44	16	840, 23 <i>a</i> , 24 <i>f</i>
25	1 <i>b</i> *	19	887	18-21	873
10	6 861 foll.	24	841	20	875, 17 <i>g</i> *
8	995	27	850, 24 <i>e</i> , 44	21	851
10	888	28	25 <i>a-b</i> , 17 <i>g-h</i> *	22	1 foll. 45
16	32 <i>e</i>			14	914

¹ *Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).*

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

LUKE

PAR.

2 41 961 (i) *a*
 48 883
 52 840* *g*
 3 7 937 *f*
 11 17 *c*^{*}
 23 882, 994
 36 20 *c*
 4 3 20 *a*
 9 20 *a*
 18 839 *a*
 22 840* *g*, 879
 38 17 *g*^{*}
 38-9 1 *b*^{*}
 39 5 *a*^{*}, 6 *c*^{*}
 41 839
 42 17 *g*^{*}
 5 32 837 *c*, 840
 6 6 961 (i) *d*
 17 887
 19 2 *b*^{*}
 20-1 888
 7 12 6 *a*^{*}
 13 6 *a*^{*}
 14 6 *b-c*^{*}
 19 841, 888
 22 995
 8 10 913
 17 55 *m*
 9 3 888
 23 841
 27 25 *a-b*, 44,
 17 *g*^{*}
 32 17 *g*^{*}
 36 2 *b*^{*}
 41 913
 44 23 *d*
 45 908
 46-7 12 *b*^{*}
 47 885
 55 942* (xvii)
 59 872
 10 1 888
 3 32 *e*
 8 887
 19 23 *a*
 20 942* (viii) *g*,
 15 *b*
 21 23 *a*, 50 *c-c*
 22 23 *d*, 39 *b*,
 50 *c-e*
 40 5 *a*^{*}
 11 20 6 *e*^{*}
 50 51 *b*

LUKE

PAR.

12 4 819
 58 14 *a*^{*}
 13 6-9 874
 21 55 *k*
 14 1-2 961 (i) *c-d*
 15 56 *c*
 15 4 861 foll.
 4-10 9^{*}
 17 6 851-6, 873
 21 996
 18 17 885
 21 834 *a*
 35 6 *a*^{*}
 19 10 865
 11 6 *a*^{*}
 29, 37 6 *a*^{*}
 38 24 *f-g*
 41 6 *a*^{*}
 20 1 5 *a*^{*}
 36 56 *d*
 42 23 *b*
 43 22 *b-c*
 21 9 26 *b*
 20 837 (i), (iii) *a*,
 874 *c-g*, and
 Pref. p. xii
 foll.
 21 874 *c-g*, 942*
 (xiii) *e*
 27 31 *a*
 29 874
 30 874
 34 5 *a*^{*}
 22 17-20 828
 25 829
 27 829, 963-4, 996
 30 8 *b*
 32 923 *c*, 936 *a*
 44 986
 49 875
 49-50 17 *g*^{*}, 17 *i*^{*}
 58 12 *a*^{*}
 62 12^{*}, 13^{*}
 69 23 *b*, 32 *a*
 23 31 875
 45-6 910, 917 foll.
 53 908
 24 4 5 *a-b*^{*}
 6 4^{*}, 5^{*}
 9 17 *g*^{*}
 11 890
 12 17 *g*^{*}
 15 6 *a*^{*}

LUKE

PAR.

24 24 17 *g*^{*}
 31 908
 33 17 *g*^{*}
 34 17 *f*^{*}
 36 897-907
 37 824* (i) *b*
 39-40 824* (i)
 44-9 903
 JOHN
 1 1-1 980
 3 27 *f*
 13 39-42
 14 942* (xii) *a*,
 24 *e*, 28 *f*,
 44
 14-17 840* *g*
 18 32 *d*
 29 32 *d*
 33 55 *i*
 39 977
 41 21 *a*
 45 979
 49 20 *a* foll.
 50 20 *b*
 2 19-21 942* (xii) *a*,
 985
 20 962
 22 875
 3 978
 8 26 *d*, 55 *j*
 13 48
 16 870, 23 *e*
 29 806
 4 7 968
 18 961 (i)
 24 27 *q*
 25 21 *a*
 35 961 *a*
 5 1 961 foll.
 2 800 *a*, 959-62
 5 961 (i)
 19 806, 858
 27 28 *x*, 45 *b*
 30 858
 6 12 870
 19 6 *a*^{*}
 21 8 *a*^{*} foll.
 39 870
 64 984 *c*

JOHN

1	1-4	980
	3	27 <i>f</i>
	13	39-42
	14	942* (xii) <i>a</i> , 24 <i>e</i> , 28 <i>f</i> , 44 840* <i>g</i>
	14-17	
	18	32 <i>d</i>
	29	32 <i>d</i>
	33	55 <i>i</i>
	39	977
	41	21 <i>a</i>
	45	979
	49	20 <i>a</i> foll.
	50	20 <i>b</i>
2	19-21	942* (xii) <i>a</i> , 985
	20	962
	22	875
3	3	978
	8	26 <i>d</i> , 55 <i>j</i>
	13	48
	16	870, 23 <i>c</i>
	29	806
4	7	968
	18	961 (i)
	24	27 <i>q</i>
	25	21 <i>a</i>
	35	961 <i>a</i>
5	1	961 foll.
	2	800 <i>a</i> , 959-63
	5	961 (i)
	19	806, 858
	27	28 <i>s</i> , 45 <i>b</i>
	30	858
6	12	870
	19	6 <i>a</i> *
	21	8 <i>a</i> * foll.
	39	870
	64	984 <i>c</i>

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

JOHN		JOHN		ACTS	
	PAR.		PAR.		PAR.
7	24	16	22	1	13
	28 <i>uv</i>		874 <i>d</i> , 881 <i>a</i> ,		8 <i>f</i> *
	37		942* (xii) <i>b</i>	15	942* (viii) <i>g</i>
8	17	24	806	24	888
	18	25	875	2	2
	44	32	923	35	22 <i>c</i>
	57	17	985	41	942* (viii) <i>g</i>
9	35		803	3	1
	48	7	54 <i>f</i>		8 <i>f</i> *
10	1	11	870	13-15	54 <i>f</i>
	1-18	12	870	18	54 <i>f</i>
	10	13	806	26	54 <i>f</i>
	11-12	21	28 <i>i</i>	4	13
	28	24	806	27	54 <i>f</i>
	36	25	54 <i>f</i>	30	54 <i>f</i>
11	33	18	870	36	860
	35	10	17 <i>g</i> - <i>j</i> *	5	29
	39	11	875	7	52
	44	18	17 <i>o</i> *	55-6	25
	48-52	22	17 <i>j</i> - <i>k</i> *	56	32 <i>a</i> , 44 <i>a</i>
12	16	32	927	9	7
	23-4	19	5	10	9
	27	28	806	9-16	841
	28	30	923 <i>d</i> , 967	13	887
	31	35	925, 987	41	895 foll.
	33	37	26 <i>s</i>	11	2
	34	20	17 <i>g</i> *		5-10
	40	8	977		7
	43	17	805 <i>a</i> , 979, 1 <i>b</i> *,	12	1-2
13	5		17 <i>g</i> *		13-15
	21	18	17 <i>g</i> *	13	5
	23	23	887	15	10
	33	26	892 <i>b</i> , 17 <i>g</i> *	16	25
	34	21	2	17	23 foll.
14	2	3	7*, 8*	18	25 foll.
	9	5	978	19	3
	18	7	934, 977, 17 <i>m</i> *	20	27
	20	10	8 <i>d</i> *	22	14
	23	11	7*, 8*	20	26 <i>f</i>
	26	13	895 foll.	23	10
	30	15	978, 32 <i>b</i>	26	14
15	3	17	978	16	826 <i>a</i> , 983-4
	4	18	930 foll., 17 <i>o</i> *	28	23
	5	18-19	936 foll.		
	6	18-23	962 <i>b</i> , 15 <i>a</i> *		
	11	19	926 foll.		
	12	20	925, 936 foll.		
	26	23	941		
	27	24	925, 941 foll.		
16	4				
	17				
	881 <i>a</i> , 942*				
	(xii) <i>b</i>				
21	874 <i>d</i> , 881 <i>a</i> ,				
	942* (xii)				
	<i>a</i> - <i>b</i>				

ROMANS

1	1 foll.	823
3	26 <i>o</i>	
3-4	35	
16	825	
16-18	942*	
17	54 <i>e</i>	
20	28 <i>b</i>	

ACTS

1	3	892 <i>a</i> foll., 904
4		892-5

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

ROMANS			1 CORINTHIANS			GALATIANS		
		PAR.			PAR.			PAR.
2	16	825	7	1-40	838	1	15	984 ^d
	19-20	49		35	811		16	823
4	3	825	9	20	839	2	1	826
	9	825		22	829		2	984 ^d
	13	839	10	1	30		6	803
	24-5	820		17	895		9	941, 17 ^k *
5	7	54 ^f		27	887		20	841
	14	814		31	811	3	6	825
6	6	941	11	23	811		11	54 ^e
7	7	815		23-4	827-8	4	4	880, 23 ^c
	18	815	13	12	826		13	824
	22	55 ^l	14	20	887, 978, 24 ^e ,		19	805 ^a , 978
8	13	30 ^b			50 ^a		24	828
	23	814	15	3-8	892 ^b		25	826
	28	826		4	823	5	1	843
	32	918		5	17 ^f *, 17 ⁱ *		12	823
	35	814		27	22 ^a , 24 ^c		13	23 ^e
9	3	823, 942* (xviii)		27-8	839	6	1	840
	27-9	820		35-45	824*		2	840, 924
	33	908		54	820		14	841
10	6	908-9						
	20	820	2 CORINTHIANS			EPHESIANS		
11	2	826	3	6	828	1	19-22	22 ^a
	8	913		14	828, 908		21	27 ^l
	26	942* (xviii)		17	824* (i)		22	839
	32-3	942* (xviii)	4	7	883	2	6	43
12	1	828, 11 ^b *		10	26 ⁱ	3	16	55 ^l
	14	909		16	55 ^l	4	1	811
13	4	942* (xviii) ^a		18	43 ^b	6	10	814
	9	815	5	1	43 ^b		14	28 ^l
15	12	820		1-2	824*		19	14 ^d *
	13	814		2-4	17 ⁿ *	PHILIPPIANS		
	19	824		14	814	1	17	823
1 CORINTHIANS				15	841		23	826
1	17	825		17	823		25	997 ^a
	17 foll.	814		21	924	2	6-9	23 ^d
	25	883	6	3 foll.	811		7	823 ^b , 23 ^c
2	3	824		11	14 ^d *		11	26 ^e
	4	814		16	28 ^f	3	2	860
	7 foll.	55 ⁱ		17	28 ^h		5 foll.	823
	10	814		18	27 ⁱ	20-1	22 ^a	
3	2	50 ^a		11	942* (xv) ^f		21	839, 888
	16-17	811		28-9	824	4	3	942* (viii) ^g
4	1	983, 984 ^e		12	2-3		13	814
	9-13	811			5	COLOSSIANS		
	15	823			9	1	11	814
5	4	887			10		28	11 ^b *
6	2-3	8 ^b	GALATIANS			2	5	884
	5	28 ^k	1	10	803		11	879
	19	811		11 foll.	826	4	14	879
7	1	888		13-14	823		15-16	28 ^e

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

1 THESSALONIANS

	PAR.
2 18	824
4 15	826

2 THESSALONIANS

1 8	942* (xviii) a
11	811

1 TIMOTHY

1 15	823
6 15	27 h

2 TIMOTHY

2 4	811
4 7	824, 826

PHILEMON

9	955
---	-----

HEBREWS

1 3	27 g, 45 b
13	22 c
2 6	24
6-9	24
8	839
12	898
13	978
14	978
4 11-12	28 t
5 14	942* (xii) b
7 23	997 a
8 4-5	28 d
9 23-4	28 d
25	961 (i) a
10 1	961 (i) a, 980-1
3	961 (i) a
11	26
11-12	32 a
13	22 c
38	54 e
11 1	980
4	54 f
23	978
37	937 d
12 23	942* (viii) g
13 4	942* (xv) b
15	11 a*

JAMES

	PAR.
5 1-6	51 b
6	54 f

1 PETER

1 13	11 b*
19	11 b*
24-5	839 b-c
2 2	50 a, 11 b*
4	11 b*
4-6	908
12	11 b*
3 4	55 l
19	11 b*
20-1	942* (i) k
4 10-11	11 a*
12	948
18	54 e
5 1	954, 26 j, 28 a
5	17 n*

"2 PETER"

2 5	942* (i) f, k
7-8	54 e
3 4	984 c

1 JOHN

2 1	978, 54 f
7	984 c
12	978
14	978
18	962 a
19	12 a*
3 12	54 f

JUDE

9	27 p
14	31 a

REVELATION

1 1	27 q
1-2	26
4	27 f
4-7	26
7	29, 31 c
8	26 p, 27
9	944
9-16	28
10	942* (iii) b

REVELATION

	PAR.
1 12	942* (xxii) a,
	26 c-d
13	26 a
14	7 e, 27 h, 29 c
15	26 a
16	28 n
17	27 a-e, n
20	28 e
2 1	28 c, f, g, i, p
6	942* (iii) b
7	29 b
8	27 a-b
10	26 n
12	28 t
13	942* (iii) c, 26
	i-j, n
14	942* (iii) b
16	28 t
17	942* (xv) a
18	26 a, 28 p
20	942* (iii) b,
	(xv) f
23	27 e
24	942* (iii) b
26-7	942* (xvii)
27	942* (xiv)
3 1	942* (iii) b,
	(viii) i
4	942* (viii) a, i
14	26 i, n
17	942* (v) b, 28 h
18	28 h, 17 a*
19	28 h
20	899
21	8 b, 28 i
4 1	26 b-c
4-7	33 a
5	28 e
6	28 i
7	942* (xiii) d
8	942* (i) f
5 1	942* (i) h, 31 a,
	32
2-7	32
2	26 c
2 foll.	27 q
5	26 f
6	942* (i) j, 26 f,
	28 e, i, p
6-14	33 a
7	8 c
11-13	942* (i) j
6 2	28 d, 29 c

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

REVELATION		REVELATION		REVELATION	
	PAR.		PAR.		PAR.
6	6	942* (v) a, 28 i	12	1-17	942* (xi)-(xv)
	9	26 i	3		942* (i) c, i, (xv)
	10	942* (iii) c,	4		942* (xiii) b,
		(xviii) a, 5 i b			55 h
	11	942* (iii) c	5		942* (xii) b,
	16	28 w			(xiv)
7	2	942* (i) h	6		942* (xiii) e
	2 foll.	26 c, 28 n	7		24 g, 27 p, 33 a
	2-8	942* (i) c	9		942* (xiii) b
	4	942* (iv) c	11		26 i
	15	28 f-g, j	12		28 g
	17	28 j	14		942* (xiii) d-e
8	3-4	15 b	17		26 i
9	1	16	18	1	942
	3-11	942* (vi) a	3-4		942* (i) j
	12	942* (viii)	6		28 f-g
	14	51 b	8		942* (iii) d
	15-18	942* (viii)	11		942* (xx) a
10	1	27 g, 28 w, 31	16		942* (i) h
	4	97b, 29 a	18		942* (i) k-m
	8	26 c	14	2	28 r
	9	26 c	3		942* (xv) c
	11	942 foll.	4		942* (xv) b-f
11	1-13	942* (ii) a, (x),	7		27 n
		(xix)-(xxii)	8		942* (xv) f
	2	942* (iv) c, (vii)	13		29 a-b
		foll.	13-15		29 foll.
	3	942* (iv) b-c,	14		26 a
		26 i	15	1-3	942* (xv)
	4	942* (iv) b,	5		28 f
		(xxii) a	6		28 l
	7	26 i	16	12	51 b
	8	942* (i) c, (ii)	13		942* (xx) a
		a-c, (iii) b,	15		17 a*
		(xxii) b	19		942* (ii) b
	9	942* (xxii) b	17	1	26 c
	11-12	30 a	1-4		942* (xv) f
	13	942* (vii) foll.,	1-15		28 r
		(esp. (viii)	3		942* (i) i, (iv) b
		c-i), (xiii) f	5		942* (iv) b
	14	942* (viii)	6		26 i, j
	19	942* (xii) a,	7		942* (i) i
		(xiv)	9-11		942* (i) d foll., i
12	1	942* (xv)	11		942* (i) j-l

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

NOTES ON NEW TESTAMENT CRITICISM

II. ENGLISH

[*Black Arabics refer to paragraphs [2]800–[2]997 (the 2 not being printed).*
Ordinary Arabics refer to the sections of 2998–9, the two "Longer Notes" ¹.]

Abbahu 18–19

Abel 54 *f*

Abomination 942* (i) *m*; of desolation, the 837 (iii), 874 *e*; s. also Pref. p. xvi foll.

"Above" and "below," mystically interpreted 7 *d–e*

Abraham 839, 963, 28 *v*, 54 *h*, 56 *d*; and Adam 37; superior to Noah 37 *d*; A., Isaac, and Jacob, the three feet of God's throne 14

Acts, the Son of Man in 24–5

Acts of John, the 902, 988

Adam, meaning "man" in Heb. but not in Aram. 2, comp. 20 *c*; son of A. 20, 23 *b*; A. and Abraham 37

Adjuratation to scribes 942* (xix) *a*

Ailam 28 *j*

Akiba 842, 31 *b*

Almighty 27 *f–m*

"Alone," transposition of, error caused by 17 *c** foll.

Alpha and Omega 27 *a* foll.

Alphabet, Gk 942* (i) *l*

Am, "I AM," applied to God 27 *e*

"Ambassador" and "elder" 954–5

American revisers 840* *f*

Ananus the high-priest 942* (ii) *d*

Ancient of Days, the 28 *o*

"Angel" interch. w. "voice" 26 *c–d*; of great counsel 27 *l*, *q*; meant by "watcher" 17 *h*; the recording 942*, 28 *n*; "angel of God," substit. for "God" 3 *h**; "his angel" (Rev. i. 1) 26 *c–g*; s. also "Angels"

Angelology, influence of 15 *f*

Angels 942*, 26 *c* foll.; ascension of 909; ascending and descending 13; opposing Moses 11 foll.; guardian 15 *b* foll.; interch. w. "sons of God" 16; at the right hand of God 31 *a*; associated with "stars" 28 *e*, comp. 16 foll.; song of the 24 *g*; myriads of 31 *a*; not to be worshipped 27 *n*; "three a." (Gen. xviii. 2, Targ.) 5 *b**; "a little lower than the a." 24, 42 foll.; "their a." (Mt. xviii. 2) called by Ephrem "orations" 15 *b*

Anthropomorphic metaphors 45

Anthropos 34

"Anticipate" 4*–5*; Mt.'s unique use of 7* foll.

Antiochus Epiphanes 942* (i) *e*, (xiii)

Antipas, Herod 942* (xxii)

Antipas, the martyr 942* (iii) *c*

Antithesis, the principle of 942* (i) *g* foll.

Anytus, Socrates on 808

"Aperuit" and "apparuit" 17 *d**

Apocalypse, s. "Revelation"

Apollo 942* (xxii) *d*

"Apparuit" and "aperuit" 17 *d**

"Appear" and "meet" 3*

"Appoint" and "shew" 888; "were appointed" and "stood up" 17 *g**

Aramaic 20, 23 *b*; how it expresses "man" 2

Ark of the Covenant, the 942* (xiv)

"Army," parall. to "wing" 837 (i); s. also Pref. p. xvi foll.

Arrian 800–1, 813

¹ *Black Arabics refer to paragraphs [2]800–[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).*

- Artemidorus, on "carrying" and "being carried" 931; on "dragon" and "serpent" 942* (xiii) *b*; s. also 929
- Article, the, in Revelation 942* (xix)–(xx); s. also *o* in Gk Index, and 984
- Ascension, to heaven 18; of angels 909; and resurrection of Christ, events between 892–907
- Ass and colt 846–8; "Ass's Jawbone" 873
- "Assembled with" 892–5
- Astrologers, called "Chaldaeans" 17 *a*
- At'h* (Heb.), meanings of 27 *c*
- Atonement, the Day of 961 *a*
- Authority and goodness, Philo on 28 *u*
- "Babes and sucklings" 23, 24 *f*, 49
- Babylon 942* (ii) *b*–*c*, (xv) *c*–*f*
- Balaam's song 3, 4
- Baptism, (metaph.) 935; (lit.) 27 *w*;
a place of 961; of spirit or of fire 30
- Baptist, the, s. "John the Baptist"
- Barnabas, on the Son of Man 36;
s. also 843, 890, 914, 942* (i) *a*, (iv) *c*, 994, 28 *o*
- Beast, the 942* (xx) *a*; the number of 942* (i) *l* foll.
- "Beasts," in Heb., identical with "living creatures" 33 *a*, 47; "the b. of the field" 840, 43 *d*
- "Beginning, from the" 984 *c*
- Bellerophon 37 *c*
- "Below" and "above," mystically interpreted 7 *d*–*e*
- Beryl, in Ezek. 28 *m*
- Bethesda, the pool of 959 foll.
- Between 28 *j*; in Heb., ambig. 28 *i*;
"b. [the two sides of]" 28 *k*; "judge b. his brother" 28 *k*
- Bildad 10
- Blood, Christ's, Justin on 39 *c*
- Blotting out 942* (viii) *k*
- Boanerges, the name 969–77, comp. 942* (ii)
- "Bodiless," ambig. 824* (i); s. also 56 *d*
- Body, resurrection of the 56 *a*; Enoch's, melts away 55 *b*; "a spiritual body" 824* foll.
- "Bones, a spirit hath not" 824* (i) *d*
- Book, of Life, the 942* (viii) *g*; the sealed b. 32
- Bosom of the Father, the 32
- "Bow" and "truth" 837 (ii)
- "Branches" and "daughters" 837 (ii)
- Bride, the 942* (xv) *c*–*f*
- Brutus, Marcus, in Shakespeare 830 foll.
- "Call" and "meet" 38*, 4*
- Candlestick, in the Temple, the 28 *b* foll.; placed by Vespasian in the Temple of Peace 28 *c*
- Candlesticks, the seven 28 *c* foll.; "seven" and "two" 942* (xxii) *a*
- Capernaum, 12*, 13*; "village of consolation" 7 *b**
- "Carrying" and "being carried," Artemidorus on 931
- Catherine of Siena 966, 996
- Cause, "*Beware of single causes*" 1*, s. also Pref. p. xi
- Celibacy, ascetic 942* (xv) *b*
- Chaldaeans, i.e. astrologers 17 *a*
- "Charioteer, the," Origen on 31
- Cherubim, the 28 *u*
- "Child," an error for "servant" 54 *f*;
receiving as a little c. 885–6; little children 978
- Christ, birth of 880–2; preexistence of 37 *c*; blood of, Justin on 39 *c*; titles of 44 *a*
- Christians, the, mentioned by M. Antoninus 813, by Tacitus 807
- Chrysostom 823, 843, 895, 927, 936 *a*, 980, 990, 995, 20 *a*–*b*
- Churches, the Seven 942* (iii)
- City, the great 942* (i) *c*, (ii) *a* foll.
- Clemens Alexandrinus, on the yoke 843;
on the ass and colt 847; on the Son of Man 42 foll.; s. also 824* (i) *g*, 837 (iii), 854, 865, 918, 937 *f*, 942* (i) *l*, (xv) *d*, 995, 996, 27 *f*, *u*, 55 *k*, 7 *a**, 10*, 17 *c**
- Clemens Romanus 845, 26 *j*, 55 *j*
- Clement, Recognitions of* 837 (iii) *c*
- Cloud, a white 20; were baptized in the 30; the pillar of 30, 31; Rashi on the pillar of 4 *c*
- "Clouds" and "cloud" 30 *b*–31 *c*;
Origen on 31 *a*; of heaven, the 29;
"with the clouds" 31 *c*
- Coal fire, the 17 *o**
- Colt and ass 846–8
- "Comfort with food" 9 *a**
- Compilation 942* (xix)
- Confessors or martyrs 939 *a*
- Conflation 837 (ii), 17 *j*, 3 *e**
- "Convivo" and "convivor" 897
- Creatures, s. "Living creatures"
- Cross, the 926 foll.; stretch out hands on 926 foll.; "tree" i.e. "cross," Ephrem on 933, comp. 942* (ii) *b*;
cross and yoke 842–9
- Crucifixion, not a Jewish punishment 927; of Peter 926 foll.

Black Arabics refer to paragraphs [2]800–[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 873=2873, 16=2998 (xvi), 16=2999 (xvi).*

Cry (n.) "three mysteries of the c." 55 *h*
Cry (vb.) *i.e.* "proclaim the gospel" 839 *b*
Cup, metaph. 935

Daniel, the Aramaic portion of 8; *ben adam* in 8; influence of, on Revelation 942* (i) *e*, (xviii), 26-33 *passim*
"Daughters" or "branches" 837 (ii)

David, son of 23 *b*, 36
"Dawn" (vb.) applied to God 27 *t*
Dead, first-born of the 26 *o*; "the dead are raised" 995

Delocalisation 28 *i*
Delos 942* (xi), (xiii) *b*
Denarius, a day's wage 942* (v) *a*
"Depart," ambig. 938-9

Desolation, the abomination of 837 (iii), 874 *e*, comp. 942* (i) *m*
Didaché, *the*, *i.e.* The Teaching of the Twelve Apostles 895, 26 *s*, 27 *w*

Didrachm 7 *b** foll., 9 *a**, 10*

Digamma 942* (i) *l*
Diogenes, in Epict. 814; Jerome on 824

"Disciples," "those with him" &c., parallels to 17 *g-h**

"Distrahitur," not "beheaded" 937 *d*
Divergence, caused by obscurity 837 foll.; caused by metaph. 17 *a** foll.; *s.* also Pref. p. xiv foll.

Divider, God as 28 *v*; the Logos as 28 *u*

Docetics, the 35

Domitian 942* (i) *a*, *b*, *e*, *m*, 27 *k*, 28 *a*;
"a bald Nero" 942* (i) foll.; prohibits new vineyards 942* (v) *a*; on a white horse 28 *d*

Door, metaph. 985

Drachma, finding a 9*

Dragon, the 942* (xii) *c* foll., (xx) *a*
"Draw near" and "touch" 1*-2*;
"draw near," "go to meet," and
"go before" 4*-5*

Dropsical 961 (i) *c*

Eagle, the great 942* (xiii)

Earthquakes 942* (v) *b*, 946

Eating, attributed to Christ after the Resurrection 896-907; metaph. 56 *c*

Ebion and the Ebionites 867, 40, 41

Eclipse, an, Origen on 910

Egypt, "the iron furnace" 950

Eight hundred and eighty-eight 942* (i) *k* foll.
"Eighth," only twice applied to persons in N.T. 942* (i) *f*; "Noah the *e.* person" 942* (i) *f*, *k*

Elchasai 942* (xxiv) *a*, *b*
"Elder, the," meaning of 915, 954-5;
"elders," mentioned by Irenæus 958;
"twenty-four *e.*" 942* (xv) *b*, 33 *a*

Elect, the 51
Elect one, the 51 foll.

Eliezer, the name 994

Elihu 10
Emmanuel 40
"End," parall. to "fig-time" 874 *a-b*

Enoch, the Patriarch 54 *c*; called the Son of Man 55

Enoch, the Book of 51 *a* foll.; a compilation 942* (xix); compared w. Revelation of John 942* (xix); quoted as Scripture 914; earlier part of 56

Enoch, the Similitudes of 19, 51; date of 51 *a* foll.; on the throne of judgment 8 *c*; doctrine of "hiding" in 55 *d* foll.

Ephod, the 17 *a-n**

Ephrem, on the "tree" *i.e.* "cross" 933; *s.* also 15 *b*, 24 *g*, 7 *e**, 8*, 17 *h**, 17 *o**

Epictetus, alleged lameness of 801; agreements of, with John 805-6; anecdote about 912; on the Galilæans 813; on repentance 815; on profit 816

Epictetus, *Dissertations of*:—

Bk. I. i. 7 (802), i. 10 (802), ii. 12 (802), ii. 19 foll. (801), ii. 21 (818), ii. 29 (801), iv. 11 (814), iv. 24-7 (913), ix. 10-12 (954), ix. 15 (801), ix. 29 (810), ix. 30-2 (814), x. 2 (8 *b**), xii. 3 (822), xii. 16 (804), xii. 24 (801-2), xiv. 7-10 (822), xiv. 12 (804), xiv. 15-17 (807), xvi. 1 foll. (822), xvii. 1-4 (822), xviii. 19 (913), xix. 6 (807, 824, 840), xix. 8-9 (801), xix. 11 (816), xix. 12-15 (807), xxii. 1 (807), xxiv. 1 foll. (825), xxiv. 6 (823, 840), xxiv. 15 foll. (913), xxv. 1 foll. (825), xxvii. 4-6 (813), xxix. 1 foll. (812), xxix. 3-4 (817), xxix. 4 (815), xxix. 9 foll. (801), xxix. 18 (808), xxix. 46 (811), xxix. 50 foll. (801), xxx. 1 foll. (812), xxx. 6-7 (801)

Bk. II. ii. 1 foll. (913), ii. 15 (808), ii. 23 (879), v. 15 foll. (828), v. 15-20 (913), vi. 10-13 (825), vi. 26 (840), vi. 27 (818), vii. 10-12 (814), viii. 2 (819), viii. 10 foll. (804), viii. 12 foll. (807, 811), viii. 18-20 (807), viii. 21 foll. (827), viii. 28 (818), ix. 1 foll. (801), ix. 3 (801),

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

- 997), ix. 19 foll. (812), x. 1 (997), xi. 1 (986), xii. 20-1 (819), xiii. 10 (913), xiii. 14 (801), xiii. 21-7 (801), xiv. 11 foll. (802), xiv. 15 (879), xv. 6 (939), xvi. 1 (812), xvi. 27 foll. (817), xvi. 33 (807), xvii. 19 foll. (827), xvii. 26 (827), xvii. 38 (818), xviii. 29 (814), xix. 20 foll. (827), xix. 23-4 (811*b*), xix. 26 (807), xix. 32-4 (827), xx. 7 (827), xx. 22 (815), xx. 32 (807, 992), xxii. 15 (807, 816), xxiii. 13 (827), xxvi. 1 foll. (817)
- Bk. III. i. 16 (913), i. 19 (913), i. 36 (818), iii. 2-4 (819), iii. 5 (913), iii. 6 (807), iii. 7 (913), vii. 4 (819), vii. 33-4 (825), vii. 34 (840), x. 13 (824), xii. 6 (813), xiii. 1 foll. (819), xiii. 4 (807), xiii. 13-15 (819), xiii. 23 (811), xv. 14 (822), xvi. 13 (813), xvii. 1 foll. (822), xxi. 11-12 (814), xxii. 5-8 (804), xxii. 21 (818), xxii. 23 (823), xxii. 30 foll. (801, 812), xxii. 35 (985), xxii. 45 foll. (801), xxii. 49 (884), xxii. 54 (811, 884), xxii. 56 (814), xxii. 58 (824), xxii. 69 (811), xxii. 72 (801, 820, 840), xxii. 73 (840), xxii. 78 (978), xxiii. 21 (808), xxiii. 30 (812), xxiv. 8 (818), xxiv. 14-20 (805-6), xxiv. 18 (913), xxiv. 18-20 (985), xxiv. 19 (804, 913), xxiv. 48 (801), xxiv. 64 foll. (814), xxiv. 64-8 (913), xxiv. 86 (55*f*), xxiv. 91 (55*f*), xxiv. 111-15 (804), xxv. 5 (813), xxvi. 22 (929)
- Bk. IV. i. 79 (887*a*), i. 103 (817), i. 153 (887), i. 169 (828), iv. 7 (815), v. 3 (913), v. 16 (801), v. 28 (818), vi. 5 (802), vii. 6 (813), viii. 35-6 (55*f*), viii. 36-43 (876), ix. 6 foll. (817), ix. 12 (817), ix. 16 (814, 817), x. 14 foll. (801), x. 16 (803), x. 31 (813), xi. 4 (985), xii. 10-11 (803), xii. 19 (818), xiii. 4-19 (827)
- Epictetus, Manual of (or Encheiridion)*
i. 3 (817), i. 5 (812), v. (817), viii. (817), x. (815), xi. (817), xv. (806), xvi. (913), xviii. (913), liii. 4 (808)
- Epiphane, Antiochus 942* (i)*e*
Epiphanius, on James the Just 17*c**;
s. also 824* (i)*b*, 865, 942* (xxiv)*b*, 994, 17*b** foll.
- Esdras, Fourth (or Second) Book of 942* (i)*a*, 993, 54*b*, 55*g*
- Essenes, the 27*r-29*
Eucharist, the, implies incorporation 865
"Euergetes," assumed as title 829
Euphrates, the 51*b*
Eusebius, on "two tombs of John" 957; s. also 825, 837 (iii), 879, 916, 937*b-c*, 939*a*, 940*a*, 942* (i)*b*, (v)*a-b*, (xiii)*c*, (xxii)*c-d*, 957-8, 960, 961 (i)*a*, 967*a*, 984, 997*a*, 25, 54*g*, 17*c**, 17*h**
Evangelium Infantiae Arabicum 17*g*,*j*
Exactors 14*a**
"Eyes of God (or the Lord)" 28*b*, *g*;
connected with "stone" 27*v*
"Eyewitnesses" 984
Ezekiel 942* (viii)*h*, (xv)*c*, (xvi); influence of, on Revelation 942*, also 942* (iv)*a* and (xviii), and 28-33 *passim*; parallelism of, with John 942* (ii); *ben adam* in 7
- Faith 992; as a grain of mustard-seed 851-6
Famine 942* (v)
"Favour," "grace," "kindness" &c. 840*
Feeding with (?) συναλιζομενοι 893
Feet, washing of the 963-5
Fever and Cholera, divinities 807, 824
Field, beasts of the 840, 43*d*
Fifty, "thou art not yet f." 980
"Fig-time," parall. to "end" 874*a-b*
Fig-tree, the barren 874-8
Finding a stater 7* foll.; a drachma &c. 9*
Fire, the Stoics on 819; martyrdom by, legends of 948-51; flame of 28*g*; baptism of spirit or of fire 30; confused with "man" 7*c*
First 7* foll., 16*; "First" and "Last" 27*a* foll.
Firstborn of the dead 260
Fish, different symbolism of 11*; the first 7* foll., 16*
Fishing 8*-9*
Flame, meant by "Ur" 949; of fire 28*g*
Flesh, sons of 3
"Flocks" and "waking up" 17*g*
Following, metaph. 936*a*
"Footstool" 22*b-c*, 31*b*
Forsaking 917 foll.
"Forty-six years" (Jn ii. 20) 963
Fountain of righteousness 53
Four "beasts" and four "living creatures" 33*a*

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

Fulfilment, in Jn and Epict. 806
 "Fuller, the," term given to a rabbi
 837 (iii) c
 "Fuller's club, a" 17 c*
 "Furnace, the iron," i.e. Egypt 950

Gabriel and Michael 33 a
 Galilæans, the 813
 Galilee 4*, 5*
 Garment, reaching to the feet 28
 Garments, white 17 a* foll.
 Genealogy, Christ's, in Mt. and Lk. 38 a
 Genitive, defining, force of 20
 Gird 926-34, 17 n* foll.
 Girdle, the golden 28 l
 Glorifying 23 e
 Glory of God, the, "above the heavens"
 12, 24 e, 50 c; "a living man" 28 b
 Gnostics, the, on the Son of Man 34-6
 Go, "going out" 12*; "going up" 8*;
 "going to meet," "going before,"
 and "drawing near" 4*-5*
 God, "is not as man" 4; why called
 "man" 45; "repents" 3; said "not
 to repent" 45 a; "meeting" man
 3*; said to "dawn" 27 t; rendered
 by τὸ θεῖον 27 u; dividing 28 v;
 "hands" of 40 a; "the right hand
 of," s. "right"
 Gold, metaph., meaning of 28 l
 Golden girdle, the 28 l
 Goodness and authority, Philo on 28 u
 "Gospel," in Mk, referring to Isaiah
 839 c; fourth, date of 962 a; s. also
 Hebrews
 Gospels, Irenæus on the number of
 916
 "Grace," "favour," "kindness" &c.
 840*
 Great City, the 942* (i) c, (ii) a foll.
 Greatness 992
 "Greeks, are always boys" 888

Habit, Epict. on 813
 Hadrian 942* (viii)
 Hair, white 27 o, 29 c; as wool 28 o
 Hand, "stretch out the hand" and
 "stretch out the hands" 928, 932-4;
 "upon the throne of Jah" and
 "hidden" 36 a
 Hands, of God 36 a, 40 a, 43; of an
 idol 837 (iii) d; "stretch out the h.
 on the cross" 926 foll.; "spread
 abroad the h." 928; "works of God"
 and "works of God's h." 43 b
 Hannah, the mother of Samuel 880

"Head, rested his" 967; "a h. of
 days" 52; s. also 8 c
 "Heads," prophetic meaning of 942*
 (i) a, c
 Healing 995
 Heaven, hosts of 16
 Heavens, glory above the 12, 24 e, 50 c
 Hebrew, Matthew wrote in 916; paral-
 lelism, Matthew misunderstood 3*
 Hebrews, Epistle to the 839; on the
 Son of Man 24
Hebrews, Gospel of the 824* (i), 17 d*
 foll.
 Hegesippus, on James the Just 837 (iii),
 25, 17 c*; s. also 967 a
 "Heli," connected with "sun" 917
 foll.
 Heracleon 938; on martyrdom 941
 Hercules, as a son of God 806
 Hermas, author of the *Shepherd* 981,
 28 m
 Hermas, an imaginary character 838
 Herod the Tetrarch 17 a
 Hesperus 17 d
 Hiding, the doctrine of, in *Enoch* 55 d
 foll.; a means to manifesting 55 m;
 Noah "was hidden" 55 e; "a hand
 hidden" and "a hand upon the
 throne of Jah" 36 a
 High, the Most, a name of God 26 p
 High priest, the, clothing of 27 t-v
 "Him" and "sign" 54 c
 Hippolytus 852, 920, 942* (xii) a, b,
 (xiii) d, (xxii) d, (xxiv) a, 27 f, t, v,
 55 h
 "Hold fast" and "draw near" 2*
 Honour, two kinds of 43
 "Hook" and "net" 8*
 Horse, a white 28 d, 29 c
 Hosts, of heaven 16, 27 m; the Lord of
 27 m
 "House" = "School" 12*
 Husbands, five 961 (i)
 Hymning 897-907

I AM, applied to God 27 e
 Ignatius, on the Son of Man 35; s. also
 824* (i), 891, 894-5, 942* (xv) d, 962 a,
 17 d, 55 h, 17 g*
 "Immolatur," how used by Tertullian
 937 d
 Incorporation, implied in the Eucharist
 895
 Infanticide, Tertullian on 911
 Inkhorn, a writer's 28 m
 Irenæus, mentions "elders" 958; on

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

- the number of the gospels 916; on "Titan" 942* (i) *l-m*; on the Son of Man, misquotes Jn i. 13, 39-40; s. also 882, 895, 917, 920, 923*a*, 942* (i) *k, l, m, o*, (xii) *a*, 961, 984*a, c*, 986, 989, 994, 996, 997*a*, 15, 27*d*, 28*b*, 34, 36*a*
- Isaac, son of Sarah 880; metaph. "laughter" 881*a*, 942* (xii) *b*
- Isaiah, and Mark, continuity between 839*a-d*; *ben adam* in 5; in LXX, peculiarities of 27*b*
- Israel, house of 860; the name, meaning of 987
- Jacob's Ladder, Jewish tradition about 14
- James the Just, or Righteous 837 (iii), 54*g*, Hegesippus on 17*c**; called the brother of the Lord 25; s. also 937*d*
- James the son of Zebedee 937*d*, 942* (xxii) *c*
- Jeremiah, *ben adam* in 6
- Jerome, on John's old age 952; on Jewish interpretations 942* (i) *o, q*, (xiii) *f*; s. also 823, 824* (i), 960, 961 (i) *a*, 995, 997*a*, 7*d*, 22*c*, 17*c-d**, 17*j-k**
- Jerusalem, the fall of 942* (vii) foll.; the spoils of 28*d*; the surrounding of 837 (i), (iii), 874*f*; going up to 8*c**
- Jesus, the age of 989-90; not seen in the visions of Revelation 33; verbs of motion applied to 6*; s. also "Christ"
- Jesus, the kinsman of Ananias 942* (ii) *d*
- Jesus, the son of Nun 942* (ii) *b*
- Jezebel 942* (iii) *b*, (xv) *f*
- Job 10, 12
- John the Apostle, son of Zebedee, confused with John the Baptist 937; tradition about 948; old age of 952; parallelism between, and Ezekiel 942* (ii); s. also "Revelation"
- John the Baptist 942* (xxii) *b-d*, 995; confused with John the son of Zebedee 937; described by Origen as an "angel" 942* (xxii) *d*, comp. 15*f*; the Spirit said to have "ceased" in 942* (xxii) *d*
- John the Evangelist, intervenes in Synoptic Tradition 965, comp. 936; on the Son of Man 21; use of *χάρις* by 840* *g*
- Joseph (husband of Mary), son of 979
- Joseph (son of Jacob), Targumistic tradition on 837 (ii)
- Joseph, *The Prayer of*, an apoc. work 15*f*
- Josephus, on the Galileans 813; illustrated by Targums 837 (ii); interpolation in 837 (iii); illustrations of Revelation from 942* (vi) *a*; s. also 839, 890, 942* (ii) *d*, (ix), (xxii) *d*, 971, 27*r-v*, 27*w*, 28*d-e*, 7*c-d**
- Joshua 36
- Judah, Targumistic tradition on 837 (ii)
- Judging 28*s*
- Judgment, the throne of 8*b-c*
- Justin Martyr, not a Samaritan by religion 37*b*; on the Son of Man 37-9; s. also 846, 880, 882, 898-907, 917, 942* (and 942* (xxii) *d*), 986, 994, 28*a*, 36*a*
- "Kindness," "grace," "favour" &c. 840*
- Kingdom, the, is within 44
- "Kings" and "kingdoms" interchanged 942* (i) *a*
- Know s. "See"
- Lamb, two Gk words for 32*b-d*; *talitha* in Heb., not in Aram. 32*c*; "lamb" parall. to "sheep" 32*e*
- Lamb of God, the 32*d*; in the bosom of the Father 32; the sacrificial aspect of 32; the throne of 32; the Bride of 942* (xv) *c*
- Lamech 54*d*
- Laodicea 942* (v); the Church of 28*k*
- Last, "first and last," applied to God 27*b-c*
- Latona 942* (xiii) *b*
- Laughter, meant by "Isaac" 881*a*
- Law, the, at the right hand of God 31*a*
- Leaven 55*k*
- Leper, the Messiah to be a 995; "cleanse the lepers" 995
- Letters, ignorant of 879
- Life, the Book of 942* (viii) *g*
- "Lifting up" 23*c*
- "Likeness," of a son of man, meaning of 33
- Linen 17*a** foll.
- Living creatures, the four 942*, 33*a*
- Loaf, one 895
- "Locusts with the hair of women" 942* (vi) *a*
- Logos, the, between Goodness and Authority 28*u*; the universal

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

divider 28 *u*; comes forth from silence 55 *h*
 Lord, of hosts 27 *m*; of Spirits 51
 Lord's Day, the 942* (iii) *δ*
 Lost, ambig. 863; save the 861 foll.
 Love (n.), never mentioned by Mark 924
 Loving-kindness 840* *d-e*
 Lucifer 16
 Luke, "inseparable from Paul" 984 *e*;
 his use of *χαρις* 840* *g*; his tru-
 about Christ's eating 897-907; his
 omission of "Why hast thou forsaken
 me?" 917 foll.; his preface to his
 gospel 980-4; on Christ's genealogy
 38 *a*
 Luther, on repentance 800 *c-d*
 Lyons, the Martyrs of 939, 942* (xxii) *d*
 Maccabean princes 51 *a*
 Magi, the 17
 Malchus, the name 17 *i**
 "Man" and "the man" 43 *c*; dominion
 of 47; God is not as 4; God meeting
 3*; ?"man" or "Adam" 20 *c*;
 "man" and "men" 23 *c*, 37 *c*; Son of
 Man, definite or indefinite 19, 37-45;
 s. also 998 *passim*
 Man-child, the, birth of 942* (xi) foll.
 Manna, the hidden 942* (xv)
 Marcion 824* (i) *d*, 55 *i*
 Mark, Papias on 915, 965, 983-4; never
 mentions love (n.) 924; his gospel,
 how concluded 924; continuity of,
 with Isaiah 839 *a-d*
 Martyr, or witness 935, 26 *h-k*; or
 confessor 939 *a*; s. also "Martyrs"
 Martyrdom 940 foll., 28 *a*; by fire,
 legends of 948-51
 Martyrs 942* (iii) *c*, 25 *a*; variety of
 937 *d*
 Mary, 881-2, s. also "Virgin"
 Matthew, misunderstands Heb. paral-
 lelism 3*; literalises 15*; on Christ's
 genealogy 38 *a*
 "Meant" and "said" 837 (iii) *a*, 874 *f*
 Measures, three 55 *k*
 Measuring for the Temple 942* (ii) *a*, (iv)
 "Meet" and "appear" 3*; and "call"
 3 *g**, 4*; God "meeting" man 3*;
 "meeting" Moses 3*-4*; "go to
 meet," "go before," and "draw near"
 4*-5*
 Meeting, the tabernacle of 3*
 Mercy 840* *a-f*
 Messiah, the, birth of 942* (xi) foll.;

to be a leper 995; in N.T. 21 *a*; to
 go forth from Rome 28 *v*
 Metaphors, converted to prose 837 foll.;
 anthropomorphic 45; cause diver-
 gence 17 *a** foll.; s. also Pref. p. xiv
 foll.
 Methuselah 54 *d*
 Michael 27 *δ*; and Gabriel 33 *a*
 Midst, standing in the 897 foll.; walking
 in the 28 *f-k*
 Ministers, in N.T. 983; of Christ 984
 Miriam, the song of 27 *s*
 "Mirror, the enigma of the" 826
 Mistranslation 830 foll.
 Moon, the, a witness 26 *n*
 Moses 942* (xiii), (xv), 28 *v*; opposed
 by angels 11 foll.; being met by God
 3*-4*; the song of 27 *s*
 Mother, the Berecynthian 942* (xi)
 Motion, verbs of, applied to Jesus 6*
 Mountains, an uproar of 873; seven
 942* (i) *d*
 Mouth, the, a sword 28 *i*; "opening
 the mouth" 14 *b-d**
 Muratorian Fragment, the 956
 Musonius Rufus 810, 944
 Mustard-seed, faith as a grain of 851-6
 Myriads of angels 31 *a*
 "Mysteries of the cry, three" 55 *h*
 Myth, springing from verbal corruption
 17 *c**
 Nakedness, lit. and metaph. 17 *δ** foll.,
 comp. 28 *h*
 Name, "for my name's sake" 816; s.
 also below
 Names, variations of 942* (i) *g*; "names
 of men" ?used for persons 942* (viii);
 "men of name(s)" 942* (viii) *i*
 Nebuchadnezzar, the dream of 15; "the
 true N." 24 *e*
 Nero 942* (i) foll.; said to be "avenged"
 942* (i) *e*, *m*
 "Net" and "hook" 8*
 Nicolaitans, the 942* (iii) *δ*
 Nile, the 942* (xiii) *c*
 Noah, "the eighth person" 942* (i) *f*, *k*
 inferior to Abraham 37 *d*; hidden
 55 *e*; Philo on 54 *h*
 Number, the, of the Beast 942* (i) *h* foll.;
 of a man 942* (i) *m*
 Numbering 942* (viii) *g*
 Numbers, antithetical 942* (i); mystical
 942*, 942* (i) *d* foll., (vi)-(x), 994;
 stress on 28 *k*;

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

Obscurity, causes of 837 (ii); divergence caused by 837; s. also Pref. p. xv foll.

Offerings, bringing 17 b

Oholah and Oholibah 942* (xv) f

Olive-tree, the sacred, in Acropolis 820 Omega, Alpha and 27 a foll.

"Omnitenens," Origen's use of 27 g

"Opening the mouth" 14 b-d*

Oracula Sibyllina 942* (i) a, (ii) b, (v) b, 946, 27 w

Origen, on *δωμάτος* 824* (i) e; quotes interpolation fr. Josephus 837 (iii); on the ass and colt 848; on mustard-seed 853 foll.; on the fig-tree 878; on little children 885-6; on an eclipse 910; on the forsaking of Christ 919-23; on the sword 28 f; on the removing spirit 30; on clouds 31 a; on the Son of Man 43-5; refers to Philo 45 a; s. also 801, 805 a, 824* (i) a-f; 845, 857, 867, 874 d-f, 881 a, 890, 892 a-c, 896, 909, 937 c, 941, 942*, 942* (i) c, (ii) c, (viii) h, (xii) b-c, (xiii) d, (xv) d, (xvii), (xviii), (xxii) c-d, 961 a, 961 (i), 963-4, 967, 972, 974-5, 978, 980, 982, 984 b-c, 989, 995, 7 d-e, 13, 15 b, f, 16, 17 a, 20 b, 22 c, 23 e, 24 e-f, 26 k, m, 27 f, g, l, g, 28 a, m, o, t, w, x, 30, 32 d, 34 a, 48, 49 a, 50 b, 54 c-g, 55 h-k, 7 a-b*, 7 e*, 9*, 10*, 11 a-b*

Orphans, in Epict., Jn, and Talmud 805

Osiris 856

Oulai 28 j

Papias, on Mark 915, 965, 984; s. also 879, 937, 941

Papyri, the 811 a, 875, 879, 923 d, 942* (viii) b foll., 982, 997, 32 b, 44 b, 17 m*

Parables, anthropomorphic 45

Parthians 942* (xiv) a, 51 a foll.

Patmos 942* (xiii) b, 942-7

Patriarchs, the 54 h; of promise 37; son of 37

Paul, "inseparable from Luke" 984 e; an "eyewitness" 904 a; mentioned in the *Recognitions of Clement* 837 (iii) c; does not mention the Son of Man in his epistles 22

Pella 837 (iii) a, 942* (xiii) e

Peter, death of 926 foll.; martyrdom of 26 j; primacy of 7*; in Rome, legends of 15 a*; the first to see the

risen Saviour 17 f*; the "reclotthing" of 17*

Peter, the name, parallels to 17 g-h*, comp. 875

Peter, the Teaching of 824* (i)

Pharaoh 942* (xiii) a, c

Philo, referred to by Origen 45 a; on the Therapeutae 27 r foll.; on Noah 54 h; on "the half of the didrachm" 10*; s. also 806, 820, 851 a, 888, 908, 923 b, 942* (i) h, (xii) b, 961 a, 965, 987-9, 994, 996, 4 (esp. 4 b, d), 26 d, 28 d, c, j, n, u, v, x, 30, 31 b, 54 c, d, h, j, 55 k, 56 d, 10*, 17 o*

Philosophers, pretended 811

Pillar, metaph., errors caused by 17 h*; of cloud 30, 31; of cloud, Rashi on 4 c

Pinnacle, of the Temple 837 (iii); s. also Pref. p. xvii foll.

Planets, s. "Stars"

Plant of righteousness 55 f

Pleasing, Epict. on 803

Pliny 944, 946, 960

Plummet, metaph. 26 m, 28 b

Polycrates 958

Pompey 942* (xiii) a

Pool of (R.V.) Bethesda 950 foll.

Poor, metaph. 942* (xv)

Porch, the, of the Temple 28 j

Power, the 824

"Pray," "stand," and "with," confusable 27 f

Prayer, not entirely forbidden by Epict.

814; prayers, perhaps personified 15 b

Prayer of Joseph, the, an apocr. work 15 f

Precocity, human, illustrations of 876

Priests, metaph. 26 r

Proclaim, i.e. preach the gospel 839 b

Profit, Epict. on 807, 816

Promise of the Man, the 997

Propator, the 34

Prophecy, adaptation of 942* (i) o

Prose, substituted for metaphor 837 foll.

Psalms, the Son of Man in 9-10

Python 942* (xiii) b

Quarries in Patmos 947

Race, i.e. Gentiles, as opposed to Jews 37 a

Raising the dead 995

Rashi, on the pillar of cloud (Deut. i. 31) 4 c

Receiving as a little child 885-6

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

- Recorder, in Ezekiel, the 28 *n*
 Regeneration 885
 "Relegatio" 941, 944
 Remnant, the faithful 942* (viii), (xiii) *f*
 Repent, God does and does not 3, 45 *a*
 Repentance 815, 992; Luther on 800 *c-d*
 Rephaim 942* (i) *m*
 "Rested his head" 967
 Resurrection, the 56; of the body 56 *a*;
 different beliefs as to 56 *a*; and as-
 cension of Christ, events between
 892 foll.
 Revelation of John the Apostle, the,
 date and authorship of 942* foll.;
 moral character of 942* (xvii) foll.;
 parallelism between, and Ezekiel
 942* (ii); influenced by prophets
 942* (i) *e*, (iv) *a-b*, (xviii), 26-33 *pas-*
sim; on the Son of Man 26 foll.
 Right hand of God 23 *b*, 25 *a*, 32; the
 Law or the angels at 31 *a*
 "Righteous," first use of in O.T. 54 *h*;
 Heb. (*tsaddik*) used and disused 54 *i*;
 "the righteous one" 51 foll., 54 *c*,
 55 *a*; in N.T. 54 *e, f*; the Righteous
 Servant, in Isaiah 54 *f*
 Righteousness, fountain of 53; plant of
 55 *f*
 Ripeness 874
 River 942* (xiii)
 Roman Empire, the 942* (i) *h*
 Rosh Hashanah 961, 961 (i)
 Rufus, Musonius 810
 Rufus, Tineius 942* (i) *g*
 Rulers, oppressive 51 *b*

 Sabaoth 27 *b*, *h* foll.
 Sacrifice 963-4
 Sadducees 51 *a*
 Salt, metaph. 858
 Samaritan, Justin not a, by religion 37 *b*
 Samaritans 868, 37 *b*
 Samson 837 (i)
 Samuel, son of Hannah 880
 Sapphire 7 *e*; *s.* and "writer" 28 *m*
 Sarah 881 *a*; Isaac son of 880, 55 *h*
 Scapegoat, the 28 *o*
 Scorpion, the constellation 942* (xiii) *g*
 Scribes, adjuration to 942* (xix) *a*
 Scripture, *Enoch* quoted as 914
 Scriptures, opening the 908
 Sea, the 942* (xiii) *a*, 961, 992, 55 *g*
 Sealing, the, of the faithful 28 *n*
 See, "he that seeth" 987; "I know
 (*οἶδα*)" rendered "I saw (*vidi*)" 824*
 (i) *c*
 Seer, a 942* (ii), (xiii) *c*, 26 *g*, 32; *s.* also
 "Vision"
 Self-suppression, taught by Epict. 55 *j*
 "Servant," in Is. 1. 10 rendered "son"
 by Tertull. 54 *f*; the righteous, in
 Isaiah 54 *f*; the suffering, a leper
 995; of the priest 17 *e**, 17 *i** foll.
 Seven, mystically used 942* (i), 26 *m*,
 28 *e*, *h*, *y*; angels, kings, hills,
 mountains, seals, spirits, stars, torches
 &c. 942* (i) *d*, *i*; churches, the 942*
 (iii); candlesticks 942* (xxii) *a*; signs
 991; confused with "seventy" 26 *m*
 Seven thousand 942* (viii), (xiii) *f*
 Seventy, confused with seven 26 *m*;
 disciples, the 50 *e*
 Shaddai 27 *j*
 Shakespeare, misled by North's Plu-
 tarch 830 foll.
 Shechinah, the 969-71, 27 *c*, 28 *f*
 Sheep, the lost 860-71; parall. to
 "lambs" 32 *e*
 Shekel of the sanctuary, the 7 *c**
 Shema, the, recitation of 27 *t*
 Shepherd, in the gospels 869-71
 Side, "by the side of" = *ἐπὶ χεῖρα*.
 961 (i) *d*
 "Sign," confused with "him" 54 *c*
 Silence, the Logos comes forth from 55 *h*
 Siloam 961
Similitudes, the, *s.* "Enoch"
 Simon, the name, parallels to 17 *g-h**
 Simon Magus 852
 Simon the Righteous 54 *g*
 Six 942* (i) *h* foll.
 Six hundred and sixty-six 942* (i) *k-m*
 "Snow" and "wool" 28 *o*
 Socrates, on Anytus 808; saying the
 same things 809; zealots of 840
 Solomon 942* (xv) *f*
Solomon, the Wisdom of 956
 Son, in Heb., = specimen of a class 4;
 in classical Gk, metaph. 20 *d*; *s.* of
 David 36; of the Patriarchs 37
 Son of God 36; "a" or "the" 20
 Son of Man, the 998 *passim*; the term,
 why disliked 35; "one like a" 26 *a*,
 28 *l-r*, 33; in *Enoch* 52 foll.; def. or
 indef. 19, 45; *s.* also "Man"
 Sons, of flesh 3; of God, interch. w.
 "angels" 16; of men 20 *f*; of Zeus
 880 *a*; "s. of oil" (Zech. iv. 14)
 942* (xxii)
 Song, of Miriam and Moses, the 27 *s*
 Sophia, the Valentinians on 917, 923 *a*
 "Soul," in Heb., = "self" 966

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872 = 2872, 16 = 2998 (xvi), 16 = 2999 (xvi).*

Sow, the congregation sown by God 55 *f*
 Spirit, the, used absolutely 29 *b*; said
 to have "ceased" in John the Baptist
 942* (xxii) *d*

"Spirit," interch. w. "wind" 837 *a*,
 30; the removing wind or spirit 30;
 baptism of spirit or of fire 30
 Spirits, bodiless, evil 824* (i); the Lord
 of 51; the seven 26 *m*; three, unclean
 942* (xx) *a*

Spiritual body, a 824* foll.

"Spread abroad the hands" 928

Springs, medicinal and intermittent 960
 Staff, perh. metaph. 888

Stand 25; in the midst 897 foll.; "stand,"
 "pray," and "with," confusable 27 *t*;
 "stood up" or "were appointed"
 17 *g**

"Stars," and "angels" 16 foll., 28 *e*;
 and "sword" 28 *s-x*; singing 16;
 the seven *s.*, i.e. the planets 28 *u*

Stater, finding a 7* foll., 12* foll.

"Staters, Samuel's," proverb about 9 *a**

Stephen 937 *c-d*, 24-5

"Stoic, a genuine" 811 *b*

Stone, meaning "plummet" 26 *m*;
 connected with "eyes of God" 27 *v*;
 "rolled away" 909

"Stretching out the hand(s)" 928,
 932-4; on the cross 926 foll.

Subjecting 22, 24 *c*, 50 *e*

Suckling 49; confused with "sucker"
 49; used by Jews="pupil" 49;
 connected with "Son of Man" 50 *b*

Sucklings, *s.* "Babes"

Sun, the 28 *x*; one of the seven stars
 28 *u*; worshipped 942* (i) *m*, (xxiv) *b*;
 not worshipped by the Essenes 27 *r-v*;
 connected with "Heli" 917 foll.;
 with "God" 920, with "tabernacle"
 918-20, 942* (xiii) *d*

Sunrise, a time of prayer 27 *t*

Sweat, metaph. 986

"Sword," and "stars" 28 *s-x*; the
 mouth a *s.* 28 *t*; Origen on 28 *t*;
 two-edged 942*, 942* (xvii), (xxii),
 28 *n*

Symbolism 942* and 942* (i)-(xxiv)
passim, 26-33 *passim*

Syrophœnician woman, the 862, 867

Tabernacle (*n.*) 28 *f*; of meeting or of
 testimony 3*; "in the sun he placed
 his t." 918-20, 942* (xiii) *d*

Tabernacle (*vb*) 28 *f*

Tacitus, on the Christians 807

Talitha=(Heb.) "lamb," (Aram.)
 "young one" 32 *c*

Targums, 837 foll., 949-51, 4, 28 *v*; *a.*
 also *Pref.* pp. vii-viii and xiii foll.

T(e)itan, Irenæus on 942* (i) *m*

Temple, the 902, metaph. 839, 942* (xv);
 measuring for 942* (ii) *a*, (iv); de-
 struction of 942* (xi) *a*

Tertullian, on infanticide 911; on the
 Son of Man 41; renders "servant"
 in Is. l. 10 "son" 54 *f*; *a.* also
 824* (i) *d*, 918, 924, 937 *d*, 939 *a*, 940,
 942* (i) *b*, *m*, (xxii) *d*, 945, 960, 996,
 17 *c*, 41

Testimony, or meeting, tabernacle of 3*

Tetradrachm 7 *c** foll.

Theophany 998 *passim*

Therapeutæ, the, Philo on 27 *r* foll.

Third part, a 942* (viii), (xiii) *f*

Thirst, metaph. 960; in Jn and Epict.
 506

Thirty, "a son of t. years" 994

Thirty-eight, only twice in Bible 961 (i)

Three, measures 55 *k*; unclean spirits
 942* (xx) *a*

Three and a half years 942* (i) *o*, (viii)

Threshold 28 *j*

Throne 8 *a*; metaph. 942* (xv); of
 judgment 8 *b-c*; of God and the
 Lamb 32; of glory 8 *c*, 51; a white
 t. 29 *c*; the face of the 12; "a hand
 upon the t." 36 *a*

"Throne" or "thrones" 31 *b*

Thunder 972 foll.

Titan 942* (i) *m*

Titus 942* (i) *a*; the name, how used
 942* (i) *m*; in the Talmud 942* (i) *m*, *q*

Tobit 15 *f*

"Touch" and "draw near" 1*-2*

Trajan, the third year of 942* (xxiv) *a*

Transfiguration, the 942* (i) *l*

Translations, Targumistic 837 foll.; *a.*
 also "Targums"

"Travail, in" 942* (xii), (xiv)

"Tree," i.e. "cross," Ephrem on 939,
 comp. 942* (ii) *b*

"Truth" or "bow" 837 (ii)

"Truth is always right" 828

Turnus, i.e. tyrant 942* (i) *q*

Twenty-four Elders, the 942* (xv) *b*, 33 *a*

Two, divine powers, Philo on 28 *u*;
 witnesses, the 942* (ii) *c-d*, (xix) foll.

Two-edged, *s.* "Sword"

Two hundred, perh. mystically used
 17 *o**

Tyre 942* (xv) *e-f*

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

Ulai 28 *j*

Ur, = "flame" 949

Valentinians, the 917, 920, 942* (i) *k-l*;
on Sophia 923 *a*

Vespasian 942* (i) *a*; placed the golden
candlestick in the Temple of Peace
28 *e*

Vines, planting of, prohibited 942* (v) *a*

Virgin, the 881-2, 942* (xii), 37-9

"Virgin," in LXX, = Aq. "young
woman" 880

"Virgins," meaning of, in Rev. xiv. 4
942* (xv) *b-f*

Vision, mixed with fact 953; s. also
942*, 942* (i)-(xxiv) *passim*, 26-33
passim (esp. 26 *g*, 32), and *Apologia*
pp. v-vi and 80

Visitation, Origen on 43 *a*

"Voice," interch. w. "angel" 26 *c-d*;
"seeing the voice" 26 *d*

Vowel points, not written in anc.
Scriptures 839 *a*

"Waking up," confused w. "flocks"
17 *g*

Walking, metaph. 890; in the midst
28 *f-k*

Washing of Feet, the 963-5

"Watcher," meaning "angel" 17 *h*

"Watchers by night," astrologers are
17 *f*

Water, by the side of 961 (i) *d*; "running
w." 27 *w*

Waters 942* (xiii) *c*, 961 (i) *d*, 28 *r*;
gathering of 961 (i) *c*; many 28 *r*

"Week of years, a" 942* (i) *o*

Weeping, in Jn and Epict. 806

White, a symbol of purity 29 *c*; w.
garments 17 *a** foll.

"Wind," interch. w. "spirit" 837 *a*;
"the removing wind, or spirit" 30

"Wing," in Dan. ix. 27 837 (i), (iii);
parall. to "army" 837 (i); s. also
Pref. p. xvi foll.

Wisdom, Philo on 923 *b*

Wisdom of Solomon, the 956

"With," "pray," and "stand," con-
fusable 27 *t*; "those with him"
17 *g-h**

"Witness" and "martyr" 26 *h-k*; the
faithful 26 *n-q*

Witnesses, the two 942* (ii) *a, c*, (xix)
foll.

Woman, born of a 880

Wool, scarlet 28 *o*; and snow 28 *o*

Works, (1) of God, (2) of God's hands
43 *b*

Worship, of symbols, deprecated 27 *o*

"Written, it is" 914

"Writer" confused with "sapphire"
28 *m*

Year, the New 960-1; year by year,
ambig. 961 (i)

Yoke and Cross 842-9

Zealots of Socrates 840

Zechariah, influence of, on Revelation
942* (iv) *b*; "sons of oil" (Zech. iv.

14) 942* (xxii)

Zeus, sons of 880 *a*

Zipporah 2*, 3*

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

NOTES ON NEW TESTAMENT CRITICISM

III. GREEK

[*Black Arabics refer to paragraphs [2]800–[2]997 (the 2 not being printed).*
Ordinary Arabics refer to the sections of 2998–9, the two "Longer Notes"¹.]

Ἀγάπη: not in Epict. 814; not in Mk 924

ἀγγαρεία, -εῖω: in Epict. and Mt. 887 *a*

ἀγγέλων and ἀγγελῶν 17 *g*

ἀγνοεῖω: ἀγνοεῖσθαι μελέτησον 55 *j*

ἀγράμματος "unlettered" 879

αἰλάμ 28 *j*

Διδείμ 28 *j*

αἰνιγμα: ἐν αἰνιγματι 826

αἰρω ζυγόν 843

αἰλίζομαι and αὐλίζομαι 893–5

Ἄλλος 17 *o**

Ἄλφα καὶ Ὡ 27 *a* foll.

ἀμνός and ἀρνίον 32 *b–d*

ἄν: dropped in LXX 889

ἀναβαίνω 7* foll., 8 *a–f**

ἀναβλέπω: of "seeing visions" or "recovering sight" 909, 3 *c**, 5 *b**

ἀναιρέω "kill" 937 *a–b*

ἀναλαμβάνω: ἀναληφθῆναι 939 *a*, 942* (xxii) *d*

ἀνατέλλω "dawn," applied to God 27 *l*

ἀνήρ and ἄνθρωπος 942* (xii) *b*, 2; ἀνήρ and πῦρ 7 *c*

ἄνθρωπος: denoting the female parent 1; a human being, masc. or fem. 38; interpr. by Irenæus as the Virgin 39; with and without ὁ 43 *c*; ἄνθρωπος and ἀνήρ 942* (xii) *b*, 2; ὡς ἄνθρωπος 4; υἱὸς ἀνθρώπου and ὁ υἱὸς τοῦ ἀνθρώπου 38; ἄνθρωπος ἐξ ἀνθρώπων 37 *c*

ἀνοίγω 14 *b–d**, 17 *d**

ἀπαντάω 3*

ἀπάντημα 3 *d**

ἀπ' ἄρτι 29 *a*

ἀπερσπαστος κ. ἀπαρνεόχλητος 811 *a*

ἀποκαίω, καίω, and ξηραίνω 876–7

ἀποκαλύπτω: ἀποκαλυφθῆναι, how expressed, s. 3 *f–j**

ἀπόλλυμι: ἀπολέσας, parall. to πλανηθῆναι 864

ἀπορικός 942* (viii) *c*

ἄπτομαι, ἐγγίζω, κρατέω, προσεγγίζω, προσπορεύομαι &c. 1 *a–b**, 2 *a**, 6 *c**

ἄρα: εἰ ἄρα 878

ἄρνιον and ἀμνός 32 *b–d*

ἄρρην: superfl. 942* (xii) *b*

ἄρτι: ἀπ' ἄρτι 29 *a*

ἀρχή: ἀπ' ἀρχῆς 984 *c–e*

ἀσώματος 824* (i) *a–g*, 56 *d*

αὐγή: how used by Josephus 27 *w*; w. Διός &c. 27 *v*; pl. may mean "rays" or "eyes" 27 *v*

αὐλίζομαι 894

αὐτοκράτωρ 27 *k*

αὐτόματος 55 *j*

αὐτόπτης κ. ὑπηρέτης 963–4

Βαστάζω and φέρω 931

βοάω and κηρύσσω 839 *a–c*

Γαλιλαία 4*–5*

Γαλιλαῖοι, οἱ 813

γένος: i.e. Gentiles opposed to Jews 37 *a*

γίνομαι: "am born" 880; γενόμενα parall. to τέκνα 880; γ. ἐκ γυναικός 880

γνάθος: Ὁρου γνάθος 873

γναφεύς and γνάφος (κνάφος) 17 *c**

¹ *Black Arabics refer to paragraphs [2]800–[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).*

γνάφος s. γναφεύς

γυνός 17 o*

γυνή: γενόμενον ἐκ γυναικός 880;
γυναῖκα...τροφόν, ? "wife" or "nurse"
912; μετὰ γυναικῶν μολύνεσθαι,
metaph. 942* (xv) δ-f

Δαιμόνιον 824* (i) δ

διά: w. gen. of time 892 a-b; διά
Ἰωάννου, ambig. 937 f

διάγω 899 foll.

διαγωγή, δαιτα, and διατροφή 905

διαζώννυμι: διασώσασθαι and διαζώσασθαι
17 n*

δαιτα s. διαγωγή

διάκονοι 983

διασώζω s. διαζώννυμι

διατροφή s. διαγωγή

δίδραχμον and στατήρ 7 δ* foll.

δίδωμι and παραδίδωμι 828, 23 e

δίκαιος 54 f; ὁ δίκαιος 54 e foll.

δικαιώματα "claims" 942* (viii) c

δοξάζω: ταῦτά μοι δοξάσαντες 37 a

δραχμή 7 c*

δύναμις, ἡ 824; ἡ δ. μου 923 δ; ἐν
μυριάσι δυνάμεων αὐτοῦ 31 a

δωρέομαι: in Aq. 840*

Ἐβδόμας 28 d

ἐγγίζω 6* (esp. 6 a*, 6 d*); ἐ., ἄπτομαι,
κρατέω, προσέρχομαι &c. 1 a-b*, 2 a*,
6 a-d*

ἐγγύς 6 a*

ἐγκομβόομαι: ἐγκομβώσασθε 17 n*

ἐγκρύπτω: ἐνέκρυψεν v.t. ἔκρυψεν 55 k

ἐγκρύφαι "cakes" 55 k

ἐθός: ὑπὸ ἐθους 813

εἶδος s. ὁμοίωμα

εἰμί: applied to God 27 e

εἰς: προσεύχεσθαι εἰς "to pray towards"
942* (xxiv) δ

εἰς παρεστηκώς 17 j*

εἶτα (Epict.) and εἵτεν (Mk) 876

ἐκδίκης 942* (xviii) a

ἐκεῖ "thither" 942* (xxiv) δ

ἐκλείπω 910 a, 923 c

ἐκτείνω χεῖρα(s) 926 foll.

ἔλεος, -έω 840*

ἐμπεριπατέω 28 f-h

ἐνιαυτός: κατ' ἐνιαυτόν 961 (i) a

ἐνοικέω 28 f

ἐνσαρκος 942* (ii) δ

ἐξαίρω 30 δ-c; ἐξαίρων πνεῦμα 30

ἐξάς 942* (i) l

ἐξέρχομαι: ambig. 938-9; w. ἔξω 12*

ἐξομολόγησις and εὐχαριστία 11 a*

ἔξω s. ἐξέρχομαι

ἐορτή: appl. to Day of Atonement

961 a; ἡ ἐ. τῶν Ἰουδαίων 961 a

ἐπαγγελία 997

ἐπαεῖδω, ἐπαισδός 17

ἐπάνω 17 i, 5 a-b*

ἐπένδυμα 17 n*

ἐπενδύομαι 17 n*

ἐπενδύτης 17 l* foll.

ἐπί: w. gen. = "referring to" 42; ἐ.
and ἐπάνω 5*

ἐπιβάλλω 13*

ἐπικαλέω: ἐπικεκλήται and προσκέ-
κληται 3 d*

ἐπίκρισις 942* (viii) c

ἐπίσημος 942* (i) l foll.

ἐπιστρέφω: in Epict. 815; ἐπιστραφέις
and ἐπιστρέφας 936 a

ἐπιτίθημι and προστίθημι 942* (xix) a

ἐπιφάνω and ἀνατέλλω 27 i

ἐπτακέφαλος 942* (xiii) δ

ἐτοιμάζω τόπον 942* (xiii) e

ἔτος: κατ' ἔ. 960, 961 (i) a

εὐημερία 27 s

εὐχαριστία and ἐξομολόγησις 11 a*

εὐχή 27 r foll.

ἐφίστημι: w. ἐπάνω and w. dat. 17 i; in
Lk. 5* (esp. 5 a*), 6*

ἐφούδ 17 n*

ἔωθεν εὐχόμενοι 27 t

ἔως "dawn": πρὸς τὴν ἔ. σtάντες 27 r-t

Ζυγόν 843 foll.

ζῶα and θηρία 33 a, 47

Ἥλι, ἡλί 917 foll.

ἡλιος 917 foll.

ἡμέρα: ταξάμενοι ἡμέραν 3 a*

ἡνίοχος: used by Orig. in Ezek. i. 26 7 d
ἡσυχία θεοῦ 55 h

Θεός: τὸ θεῖον, when used for "God"
27 u

θέλω: in Epict. and Jn 806

θεός: υἱὸς τοῦ θεοῦ, υἱὸς θεοῦ, and ὁ υἱὸς
τοῦ θεοῦ 20 a-b; ὁ θεός, absol., alleged
to mean "the sun-god" 27 v; w.

ἀνατέλλω 27 t

θέρος "fruit-time" 874

θηλάζον 49 a

θηρίον: θηρία and κτήνη 840 a; and

ζῶα 33 a, 47

θύρα: διὰ τῆς θ., κατὰ θ., παρὰ θ. &c. 985

Ἰαώ 27 d

Ἰησοῦς: the name 942* (i) l

Ἰσαάκ: the name 881 a, 942* (xii) δ

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the
sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872,
16=2998 (xvi), 16*=2999 (xvi).

Ἰσραήλ: interpr. as ὁρῶν θεῶν 15*f*

ἰστημι: ἐστηκότων ὡδε 17*h**

ἰσχύς: ἡ *l.* μου ἐξέλιπεν 923*b*

ἸΧΘΥΣ 8*

Καίω, ἀποκαίω and ξηραίνω 876-7

καλέω 839*a* foll.

κανών 28*b*

κατά=ὅμοιος 26*a*; κατ' ἔτος, κατ'

ἐνιαυτὸν 960, 961 (i) *a*

κεράννυμι: κραθέντες τῇ σαρκὶ αὐτοῦ 895;

κραθῆναι and κρατηθῆναι 895

κηρύσσω 839*a* foll.

κνάφος *s.* γνάφος

κόπος 32

κρατέω 1*b**; κρατήσας τῆς χειρὸς 6*c**;

s. also ἀπτομαι and κεράννυμι

κρυπτός: ἐν κρυπτῷ 55 (esp. 55*l*)

κρύπτω: ἐκρυψεν *v.t.* ἐνέκρυπεν 55*k*

κτῆνη and θηρία 840*a*

κύριος and ὁ κύριος 26*e-f*, 27*h*

Λέγω: ἔλεγε "meant" or "said"

837 (iii) *a*, 874*f*

λέντιον 17*m-n**

λίμναι 960

λόγος, ὁ: ἀπὸ σιγῆς προελθὼν 55*h*;

τομεύς 28*n*, *l*, *u*

λούομαι 27*w*

λυχνία, λύχνος 28*e* foll.

Μάγος: "magician," in bad sense 17*a* foll.

μαθηταί, parallels to 17*g-h**

μαρτυρέω 26*h*

μαρτυρία 26*i* foll.

μαρτύριον 28*a*; and συναγαγῆ 3*a**

μάρτυς 26*i* foll.

μέγας: μεγᾶ (*i.e.* μέγαν) perh. read as μέγα 833; μεγάλη πόλις, how applied 942* (ii) *b*

μέν: ἐδώκαμεν or ἔδωκα μέν 802

μέσος: ἀνὰ μέσον 942* (i) *e*, 28*j*, *k*; ἐν

μέσῳ 942* (i) *e*, 28*i-k*

μετανοέω, -νοια 800*c-d*

μονώτατος ambig. 17*c**

Νεφέλη 30*a*

Ο, ἡ, τό: ins. and om. with ἄνθρωπος 43*c*; with κύριος 26*e, f*, 27*h*, with νεφέλη 30; υἱὸς ἀνθρώπου, υἱὸς τοῦ ἀνθρώπου, and ὁ υἱὸς τοῦ ἀνθρώπου 24*b*, 38, 45*b*; υἱὸς θεοῦ, υἱὸς τοῦ θεοῦ, and ὁ υἱὸς τοῦ θεοῦ 20*a-b*; *s.* also 942* (xix)-(xx), 984

ὀγδοάς 942* (i) *l*

ὀγδοὺς 942* (i) *f, k*

οἶδα rendered "vidi" 824* (i) *c*

οἰκτείρω 840*

ὅμοιος: parall. to κατὰ 26*a*; foll. by

accus. 26*a*

ὁμοίωμα ἀνθρώπου, ὁμ. ὡς εἶδος ἀνθρ. &c.

7*c*

ὀνειδίζω: ὀνειδίσας in D 923*c*

ὄνομα: ἐπίσημον δ. 942* (i) *l* foll.

ὀνόματα ? meaning "persons" 942* (viii) *a* foll.

Ὅρου γνώθος 873

ὄντως ? corr. of ὁ ὡς 825

ὀρώω: ὁ ὀρῶν 987; "Israel" interpr. as

ὀρῶν θεῶν 15*f*; passive of 997*a*,

comp. 3*f-j**

ὄρφανός: in Epict. and Jn 805*a*

ὄστᾱ 824* (i) *b, d*

οὐδεῖ="on the ground" 837 (iii) *d*

ὄψις 28*w*

Ξηραίνω, καίω, and ἀποκαίω 876-7

Παιδεύω: for τροποφορέω 4*d*

παιδίον 49*a*; and τεκνίον 978

παῖς "servant" 54*f*; supplanted by

υἱός 54*f*; ambig. 24*f*

παντοκράτωρ 27*b, f-m*

παρά as abbreviation 942* (viii) *c*

παραδίδωμι 828, 23*e*

παρακαλέω 839*b*

παράκειμαι 942* (viii) *c*

παρᾰμένω 997*a*, 27*l*

παρθένια Μαρίας 55*h*

παρθένος: ἐκ (or ἀπὸ) παρθένου γεννητός

880*a*; παρθένου appl. to men (Rev.

xiv. 4) 942* (xv) *b-f*

παρίσθημι: εἰς παρεστηκώς, εἰς [τις] τῶν

παρεστηκότων 17*j**

πεδῖον "field" 840*a*

περί: οἱ περί, parallels to 17*g-h**

περιπατέω 28*f-g*

Πέτρος, parallels to 17*g-h**; οἱ περί

τὸν Π. 17*g-h**

πιστός 26*n*

πλανᾶω: ἀπολέσας parall. to πλανηθῆ

864

πλήρης: vernacular use of 44*b*

πληροφορέω 980-2

πληρῶω 806, comp. 982

Πνεῦμα, τὸ, used absolutely 29*b*, comp.

824* (i) *b*

πνεῦμα "wind," "spirit," "breath"

30*a*; *v.t.* φάντασμα 824* (i) *b*

ποδήρης 28*l-n*

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

ποιμαίνω: an error in LXX 942* (xiv)
 πολιαί 28 ο
 πόλις: μεγάλη π. how appl. 942* (ii) δ
 πολίτης 20 ε
 πράγματα "facts" 980, 984 δ
 πράκτωρ 14 α*
 πρεσβύτερος s. below
 πρεσβύτες and πρεσβύτερος 954-5; and
 γέρων 955
 προάγω 4*
 προβαλλω? "put forth leaves" 874
 προσεγγίζω and ἄπτομαι (q. vid.) 1 α*
 προσέρχομαι 6* (esp. 6 δ-α*)
 προσεύχομαι: with εἰς 942* (xxiv) δ
 προσκαλέω: προσκέκληται and ἐπικέκλη-
 ται 3 g*
 προσπίπτω and ἄπτομαι 2 α-δ*
 προσπορεύομαι and ἄπτομαι (q. vid.) 1 α*
 προστίθηναι and ἐπιτίθηναι 942* (xix) α
 πρόσωπον: not used by Jn 28 w
 προφθάνω 5*, 7*, 13*
 περυγίον "pinnacle (of temple)," "wing
 (of army)" 837 (iii),
 πτώμα 942* (xxii) δ
 πῦρ 819, 7 δ; and ἀνήρ 7 c
 πύρσις 948

Ῥομφαία 28 s foll.

Σαβαχθὰν 923 c
 σαβαώθ 27 δ
 σιγή: ὁ λόγος ἀπὸ σιγῆς προελθὼν 55 h
 σίκλος 7 c*
 Σίμων: parallels to 17 g-h*
 συνδών 17 δ* foll.
 σκάνδαλον 15 δ*

σκηνώω 28 g
 στατήρ 7 c* foll.
 στηρίξω "comfort with food" 9 α*
 συμπαράμενος (LXX) = Heb. "fear" 27 f
 συναλίσσω and συναλίσσομαι 892-5
 συναντάω 3*
 συναλίσσομαι s. συναλίσσωμαι
 συνταγή and μαρτύριον 3 α*
 συντάσσω, -ομαι 3 α-δ*
 σφάζω: ὡς ἐσφαγμένον, -ην 942* (i) j
 σφραγίς and χάραγμα 942* (i) h

Τάισω: ταξάμενοι ἡμέραν 3 α*
 Τ(ε)ιάν¹: Irenæus on 942* (i) m
 τεκνίον 805 α; and παιδίον 978
 τέλειος 44
 τελέω: τετέλεστοι 923 d
 τιθηνίζόμενον 49 α
 τομεὺς λόγος 28 n, t, u
 τριμερὴς 55 h
 τροποφορέω v.r. τροφοφορέω 4 d, 45;
 παιδεύω for 4 d
 τροφοφορέω s. τροποφορέω

Ῥδρωπικός 961 (i) c
 ὕδωρ: ὕδατα πολλὰ 28 r
 υἱός²: supplanting παῖς 54 f; ὁ ἄνθρω-
 πον, ὁ θεοῦ &c. ambig. 20, 24 δ; ὁ
 ἄνθρ., ὁ τοῦ ἀνθρ. and ὁ ὁ τοῦ ἀνθρ.
 38, 45 δ; ὁ θεοῦ, ὁ τοῦ θεοῦ and ὁ ὁ
 τοῦ θεοῦ 20 α-δ; ὁ γεροντίας, ὁ
 πόλεως &c. 20 d
 ὑμνέω 902 foll.
 ὑπαντάω 3* (esp. 3 c* foll.), 4*
 ὑπηρέτης 983-4, 14 α*, 17 i*
 ὑπό, ὑποκάτω, and ὑποπόδιον 22 δ-c

¹ Comp. Plato 701 c (*Legg.* iii. 16) τὴν λεγομένην παλαιὰν Τιτανικὴν φύσιν as the last and worst of the stages of evil in human nature.

² Τίος in Mt. xxi. 5 "son of an ass (ὁποζυγίου)" (from Zech. ix. 9 LXX πῶλον νέον) may help to explain Lk. xiv. 5 τίνος ὑμῶν υἱὸς (N, α, δ ὄνος, δ πρόβατον) ἢ βοῦς (Syr. Burk. "son or ox or ass," but SS "ox or ass"). In the latter, "son" may have arisen from "whose foal?" lit. "whose son of an ass?" taken by some as "whose son or ass?" Misspelling may have facilitated corruption. Τίος, besides being regularly abbreviated as vs, is spelt vos in *Oxy. Pap.* ii. 211 l. 50 (1st or 2nd cent.); οἰεῖν in *Fayûm* 113 l. 2, 114 l. 2 (A.D. 100); νεῖος freq. in a census, *Berl. Urk.* 392 (A.D. 207-8) and *ib.* 948 l. 16. Ps. xvii. 4 (R.V.) "they are satisfied with children (ὕλων, v.r. ὕλων and ὕων)"—where the meaning is disputed, and Origen gives two explanations, (1) fed on their "children" (Lev. xxvi. 29), (2) fed on "abomination" (lit. "swine's flesh")—has little bearing on Lk. xiv. 5, though a connexion between the two has been suggested. It should be added that the Aramaic for "young ass" is derived (Levy *Ch.* ii. 211 δ) from Heb. "suckling," לֵבֶן, and that very similar forms in Syriac (*Thes. Syr.* 2833) mean both "puer" and "pullus."

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

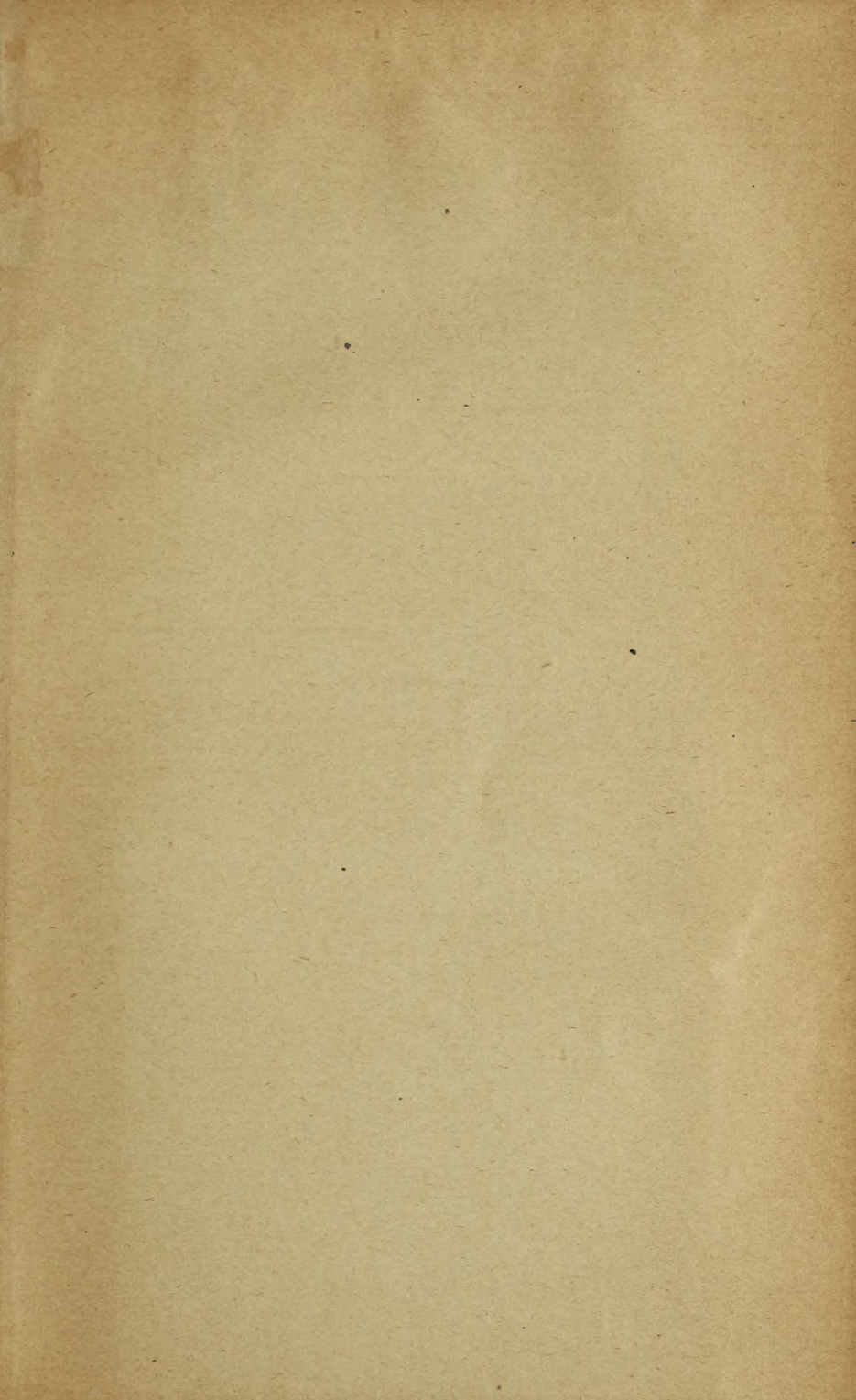
ὑποδότης 17 n*
 ὑποκάτω, s. ὑπό
 ὑποπόδιον, ὑπό, and ὑποκάτω 22 b-c
 Φαίνομαι 3 i*; ἐφάνη ὁ θεός 3 j*; φ. and
 ἀνατέλλω 27 i
 φαντασία: κατὰ φ. 980, 984 b
 φάντασμα 824* (i) b, d; v.l. πνεῦμα
 824* (i) b
 φέρω and βαστάζω 930-1; φέρων (Heb.
 i. 3) 27 g

φθάνω 6 a*, 6 e*

Χαλκολίβανον 28 g
 χάραγμα and σφραγίς 942* (i) h
 χάρις 840*; in Lk. and Jn 840* g
 χεῖρ: ἐπὶ χεῖρα="by the side of"
 961 (i) d; ἐκτείνω χεῖρα(s) 926 foll.
 χωρέω 974

Ω: τὸ Ἄλφα κ. τὸ Ω 27 a foll.

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*



[illegible]

OCT -- 2001

Scn.R. 226.1 A131 pt.11 326846

School of Religion

Duke University Libraries



D01344486U

D01344486U



DUKE-LSC